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THE
EUCHARISTIC WEEK:

A Manual of Devotions

FOR

WEEKLY COMMUNICANTS,

AND FOR

THOSE WHOSE OCCUPATIONS PREVENT LONGER DEVOTIONS.

BY THE

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It is my Maker—dare I stay?
My Saviour—dare I turn away?

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See
the Author.

If any ask *how often* he should receive this Sacrament, he ought to have an answer in the words of an ancient writer:—

"Receive it *as often as you can*, that the old serpent, seeing the Blood of the Paschal LAMB upon your lips, may tremble to approach you."

BISHOP WILSON.

TO THE MEMBERS OF
The Parish of Christ Church,
ELIZABETH, N. J.,

WHOM IT IS THE COMPILER'S PRIVILEGE TO SERVE, THIS
EFFORT TO AID THEM IN THEIR DEVOTIONS, IS

AFFECTIONATELY DEDICATED,

WITH THE HUMBLE PRAYER, THAT

GOD ALMIGHTY

WILL MAKE THEM WORTHY PARTICIPANTS

OF HIS BODY AND BLOOD HERE,

THAT THEY MAY

FOR EVER ENJOY HIM

HEREAFTER.

Wherefore, my brethren, ye have need to look about you. CHRIST your Saviour hath expressly *commanded* you often to receive the Sacrament of His Body and Blood, in *remembrance* of Him. And therefore, you who never yet received it, have lived all this while in the wilful breach of a known law, and by consequence in a wilful and known sin; and you who receive it but seldom, do not fully *obey* or come up to the law, which plainly requires you to do it *often*.

BISHOP BEVERIDGE.

P R E F A C E .

THE following manual is an endeavour to supply the want, which the compiler has long felt, of a little book suitable to put into the hands of weekly communicants, as a guide to their devotions in preparation for that Holy Feast, both at home and in Church. It is shorter and simpler than the manuals now in print ; all of which are designed for those who come to the Holy Communion not oftener than once a month, and are too long for constant use every week. For he that examines his heart and life every week, must find the account shorter and less difficult to settle, than he that does it but once a month. Indeed, I wonder not that those who communicate but once a quarter, or once a year, as the habit of some is, look upon their preparation with dread and even terror, lest they should come to the LORD's Table unworthily ; for who can review such a period as three or six months, or a whole year, which has been suffered to go by unwatched and unaccounted for, without fear and trembling ? The very thought that the remembrance and confession of the sins of a whole year, or even of three months, is to be crowded into one week, must make the heart heavy and the soul sad. The Eucharistic feast, instead of love, and praise, and thanksgiving, is to them the terrible remembrance of a God that is far off. They draw near with fear, and take this Holy Sac-

rament with but little comfort. While to the weekly communicant, the Sacred Feast is the very life and support of his soul. As it is his highest act of devotion here on earth, so it is the centre and fulness of his spiritual life. Its weekly self-examination keeps him from wandering very far away from God. Its weekly nourishment reinvigorates his soul, faint and weary in the wilderness of the world. Its weekly sanctification of the LORD's Holy Day makes him the more careful and the more watchful to serve God truly all the days of his life ; and his whole life will be a continual preparation to meet Him hereafter, with whom he has so often communed here on earth.

Remember, then, that a Weekly Eucharist and Daily Prayer, if God has given them to you in the parish where you live, are very great and precious privileges, and must be answered for in the great day of account ; "for unto whomsoever much is given, of him shall be much required." If you have them, be thankful—be diligent in prayer, that you may become more worthy of such high privileges—and, above all, be watchful ; "for ye know neither the day nor the hour, wherein the Son of Man cometh."

I need scarcely add that the prayers in this manual are those of holy men of old ; for who would walk in a path of his own, when he can follow the lead of such saints as Andrewes and Ken, Taylor and Wilson ?

It remains but to commend it to His blessing, without whom all our doings are nothing worth, and to ask from those who shall be aided by it in their devotions, the charity of their prayers.

LENT, 1859.

THE EUCHARISTIC WEEK.

THE PREPARATION.*

Wednesday.

HAVING on Monday and Tuesday given thanks for your last Communion, you must now turn your thoughts and devotions to the next. After your ordinary morning or evening devotions, or, if you can command the time, after both, while you are still upon your knees, you may meditate for a few minutes on the following passages of Holy Scripture, and then offer the prayer that follows.

“JESUS took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the new testament, which is shed

* The two exhortations which the Church provides for the Minister, when he giveth warning of the celebration of the Holy Communion, are most excellent summaries of what we ought to do to become worthy communicants. They will be found on page 89, with some observations upon them; and it would be well, from time to time, to read them over at home, that they may be fixed in your memory, and be a *standing rule to go by*, through your whole life.

for many for the remission of sins." St. Matt. xxvi. 26-28.

"Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I will raise him up at the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him." St. John, vi. 53-56.

"Come unto Me, all ye that travail and are heavy laden, and I will refresh you." St. Matt. xi. 28.

These are Thy words, O CHRIST, for Thou hast spoken them; and they are mine, because Thou hast spoken them for my salvation. But who am I, O LORD, that I should dare to come? The angels and archangels reverence Thee, Thy saints and holy ones fear before Thee; and yet Thou sayest unto *me*, "Come!" Unless Thou hadst said it, who could have believed it to be true? Unless Thou hadst commanded it, who durst have attempted this approach?

"I will wash my hands in innocency, O LORD, and so will I go to Thine altar." Ps. xxvi. 6.

PRAYER.

Thou, O blessed JESUS, of Thine infinite mercy, hast given Thine own Body and Blood to be our spiritual food, to strengthen and refresh our souls; by that immortal food Thou nourishest our souls to live

the life of grace here, and quickenest in us the hope of life everlasting hereafter. LORD, evermore give me this bread; evermore make me a partaker of those benefits, which, through Thy mercy, this holy ordinance is instituted to convey. I desire to come to Thy table, O LORD, out of a deep sense of the want I have of that spiritual feast to which Thou there invitest me: I desire to come, to testify my sense of Thy love in dying for us, my steadfastness in the communion of Thy Church, and my charity to all the world. I hunger and thirst after Thy most blessed Body and Blood; O feed, refresh, and nourish my soul therewith unto life everlasting.

O blessed JESUS, so open my eye of faith to discern Thy Body and Blood in this holy sacrament; so dispose and prepare my soul at this time to communicate; so clothe me with the wedding garment of righteousness, that I may be a welcome guest at Thy table; give me a lively faith, profound humility, filial obedience, inflamed affection, universal charity; and raise in my soul all those heavenly transports of zeal and devotion, of love and desire, of joy and delight, of praise and thanksgiving, which become the solemn remembrance of a crucified SAVIOUR, which become one redeemed by the blood of GOD. Amen, most gracious SAVIOUR, Amen.

Thursday.

“From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles ; and in every place incense shall be offered unto My Name, and a pure offering.” Mal. i. 2.

“This do in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do shew the LORD’s death till He come.” 1 Cor. xi. 26.

“If thou wilt enter into life, keep the commandments.” St. Matt. xix. 16.

PRAYER.

Almighty God and Heavenly Father, who of Thy tender mercy didst give Thine only Son JESUS CHRIST to suffer death upon the cross for our redemption, who did institute, and in His holy gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again ; I, Thine unworthy servant, humbly desire to come to Thy holy Table, and to eat and drink of that heavenly food which Thy blessed Son giveth to us, even His own Body and Blood.

O let Thy good SPIRIT help me to approach Thine altar worthily, with a due and most thankful and devout remembrance of His precious passion and death. I know, O my LORD and my God, that a bare remembrance of Thee is not enough ; O do Thou

therefore fix in me such a remembrance of Thee as is suitable to the infinite love I am to remember ; work in me all those holy and heavenly affections which become the remembrance of a crucified SAVIOUR. O merciful JESUS, let that immortal food, which in the Holy Eucharist Thou offerest me, instil into my weak and languishing soul new supplies of grace, new life, new love, new vigour, and new resolution, that I may never more faint, or droop, or tire, in my duty. O my God, Thou who alone changest the heart, O, be Thou pleased to change mine ; change my aversion to Thee into an entire love of Thee. O, give me a filial repentance, that with a broken and contrite heart I may grieve, and mourn, and repent for all my former sins, and may forever forsake them, and return to my obedience. Let Thy love, O my God, so perfectly fill my soul, that I may for the future “steadfastly purpose to lead a new life,” that I may renew my baptismal vow, that I may hereafter live entirely to Thee. And grant, O LORD, to me, and to all those who with me are about to shew forth Thy death, that our souls may be so fed and strengthened, and our hearts so comforted, and refreshed, and filled with Thy love, that we may walk with Thee in the ways of holiness here, and dwell with Thee forever hereafter ; and to Thee, FATHER, SON, and HOLY GHOST, shall be ascribed all the glory and all the praise. Amen.

Friday.

As Friday was the day of our LORD's passion, and our Church has directed us to observe it with "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," it is the most suitable time for the principal portion of your preparation for the Holy Communion of the Sunday following. If you are unhappily hindered from the daily prayer of the Church on other days, let nothing now but absolute necessity keep you away from it. Give more time to meditating on some portion of our LORD's mysterious passion. And now, above all, do not fail most earnestly and seriously "to examine your life and conversation by the rule of GOD's commandments; and where-insoever you shall perceive yourself to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourself to Almighty GOD, with full purpose of amendment of life." The morning, if you have the time, is the best for this duty. You will do well to remember those sins which your examination reveals to you, and include them in the general confession at the Holy Communion, and pray then for the strength specially to resist them. The following form is provided for your use, and you may write down, for insertion in it, any questions not here given, which your own heart tells you that you need. It will also be well for you to mark those questions which refer to the sins you are most liable to commit, that you may use them only, if on any Friday you should not have opportunity to go through the whole form. And, if at any time, you find that your self-examination so disturbs you that you cannot go to the Holy Communion with a full trust in GOD's mercy and a quiet conscience, or you have any doubts on your mind.

do not hesitate immediately to follow the advice of the Prayer Book, and go to your Pastor or some other discreet "Minister of GOD'S Word, and open your grief; that you may receive such godly counsel and advice as may tend to the quieting of your conscience and the removing of all scruple and doubtfulness."

"Let a man examine himself, and so let him eat of that bread and drink of that cup." 1 Cor. xi. 28.

"If any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous, and He is the Propitiation for our sins." 1 St. John ii. 1, 2.

SELF-EXAMINATION.

Hear the voice of my humble petition, O LORD, now I cry unto Thee, and lift up my hands towards Thy mercy-seat. Behold, LORD, I am about to search into my own heart: but, alas! my heart is deceitful and desperately wicked, who can know it? O Thou who searchest the heart and triest the reins, discover to me all the evil and deceit of my own heart, that I may confess, bewail, and forsake them, and obtain mercy. LORD, hear me; LORD, help me, for the merits of JESUS CHRIST my LORD and Saviour. Amen.

I adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thine heart; I adjure thee, as thou wilt answer it before God's judgment-seat at the last day, to tell me:—

I.

1. Hast thou doubted any article of the Christian faith?*

2. Hast thou distrusted, or presumed on, or despaired of, God's mercy and goodness, forgetful of His providence, acting as though things came to pass without Him, and thou couldst do without His help and blessing? Hast thou been guilty of murmuring and impatience under His providence?

3. Hast thou obstinately followed thy own wishes, even when thou knewest they were contrary to the will of God?

4. Hast thou feared men more than God, doing wrong to escape their blame or their scorn?

5. Hast thou put thy friends in the place of God, forsaking His worship, or disobeying Him for their sake?

6. Hast thou been guilty of forsaking God, giving heed to dreams, and fortune-tellers, and lots, and the vain predictions of men, attempting to know some secret thing by them?

7. Hast thou been really grieved when thou hast done any thing to displease God? going to Him and

* When you examine yourself carefully by these questions, and have reason to think that you are not guilty of the sin referred to, you should thank God for His mercy, and say,

"Glory be to Thee, O Lord, for preserving me from this sin."

But when your conscience pleads guilty, you may say,

"Lord, have mercy upon me, and forgive me this sin."

confessing it at once, bearing in mind the account that thou must one day give?

II.

1. On first awakening, hast thou allowed vain and wicked thoughts to occupy thy mind, beginning the day with sin? or, were thy first thoughts directed to God?

2. Hast thou daily read, or heard read, some portion of the Word of God, with prayer for grace to guide thy life by it?

3. Hast thou omitted thy morning or, evening prayers, and been glad of a pretence so to do? Hast thou been contented with coldness, and deadness, and wandering thoughts in thy prayers? or, hast thou earnestly tried to fix thy attention on them?

4. Hast thou neglected the public worship of the Church, without reasonable cause? and when there, wert thou inattentive to any part of the service, not joining in it with thy heart and lips? Didst thou lead others to do likewise?

5. Hast thou been careless of the honour due to God from thy body as well as thy spirit, neglecting to stand or to kneel in His worship, from fear of what others would say, or any other cause?

6. Hast thou received the Sacrament unworthily, and broken thy vows then renewed? Art thou more careful of the ceremonial part of God's worship, than of that which is inward and spiritual?

7. Hast thou been less devout when thrown among strangers, or surrounded by strange circumstances?

8. Hast thou encouraged heresy or schism, by attending the meetings of those who dissent from the Church of CHRIST? or in any other way?

III.

1. Hast thou taken God's name in vain, using it in a light, idle way? Hast thou listened to serious subjects without due reverence?

2. Hast thou fallen into the evil habit of carelessly using such expressions as, "Upon my soul," or, "Upon my word," or the like? Hast thou led others into this sin?

3. Hast thou spoken disrespectfully of God? of His Church? of His sacraments? of His holy Word? Hast thou used the language of Holy Scripture in a light way, to point a jest, or the like? Hast thou encouraged others to do so?

4. Hast thou cursed any one with thy lips, or in thy heart?

5. Hast thou talked of thy religious feelings to gain the praise of men?

6. Hast thou remembered that thou wert dedicated in holy baptism to the ever-blessed Trinity, and made the temple of the HOLY GOST, and that every sin is a dishonour to that holy name?

IV.

1. Hast thou profaned the Lord's Day, or any other Holy Day, staying away from Church merely to please a friend, or from any cause but necessity? Hast thou allowed amusement or business to interfere with the holy duties of the day?

2. Hast thou been glad of every opportunity of coming to the Holy Communion? and hast thou come to it reverently, with the best preparation thou couldst make?

3. Hast thou been industrious in thy calling? making a good use of thy time? Hast thou been careful that thy amusements were always innocent?

4. Hast thou observed the solemn fast-days of the Church with more than ordinary self-examination, prayer, and self-denial?

V.

1. Hast thou been wanting in love, and reverence and obedience to thy parents? not anticipating their wishes? not helping them in their necessities? speaking of them in a disrespectful manner? or allowing thyself to be ashamed of them, because they are poor or unlearned?

2. Hast thou been wanting in love and affection towards thy brothers or sisters?

3. Hast thou been unkind or harsh towards thy wife? (or thy husband,) using irritating words? not

bearing with *her* infirmities? neglecting to pray for *her*? and not striving to advance *her* spiritual and temporal good?

4. Hast thou been careless in bringing thy children to Holy Baptism, or Confirmation? neglected to bring them up in the nurture and admonition of the LORD? or failed to encourage them in every good work, and to provide for them according to thine ability?

5. Hast thou failed to honour and obey the civil authorities? or to pay thy just taxes?

6. Hast thou submitted thyself to thy lawful Pastor? listening to his instructions? receiving his godly admonitions? ministering to him with thy substance? and, above all, praying for him daily?

7. Hast thou endeavored to "honour all men," especially good men, no matter what their position in life? doing thy duty to all, (especially to those with whom God has closely united thee,) with kindness, meekness, and patience?

Art thou a servant?

8. Hast thou disobeyed the lawful commands of thy master? Is thine an "eye service?" Hast thou, in any way, wasted his goods?

VI.

1. Hast thou been of a sour, pettish temper? or given way to passion?

2. Hast thou ever hated any person? wished any one harm? or done any one an injury?

3. Hast thou rashly wished for thine own death?

4. Hast thou heartily forgiven every one who has injured, or attempted to injure thee? Dost thou pray for them? Wouldst thou receive a favour from them, and be under obligations to them?

5. Hast thou led any one into sin? put any one into a passion? stirred up others to quarrelling? set them a bad example? or laughed at them for doing right? •

6. Hast thou been angry when another has told thee of thy faults, or been thankful for an opportunity of correcting them?

7. Hast thou been cruel to any animal?

VII.

1. Hast thou done any unclean, unchaste, or impure thing?

2. Hast thou used, or willingly listened to, filthy, or indecent words?

3. Hast thou had impure thoughts or desires, or allowed thy mind to dwell on them?

4. Hast thou gone to amusements, or into company, which has led thee into temptation?

5. Hast thou been guilty of intemperance, in eating? in drinking? in sleeping, so as to neglect religious duties? or in lawful recreations?

6. Hast thou been proud of thy apparel, or spent too much time, or care, or cost upon it? dressing above thy station in life? or in such a manner as to lead others into sin?

7. Hast thou fought against these things by denying thy body?

VIII.

1. Hast thou taken any thing that belonged to another?

2. Hast thou cheated or defrauded any one, by asking too much for what thou hast had to sell? or not been willing to give as much for a thing as it was worth?

3. Hast thou been careful not to defraud any of thy labourers of their just due? and never delayed to pay them when it was due?

4. Hast thou been careful to return promptly, and without injury, any thing that has been lent to thee? Hast thou never allowed thy children, or any thing belonging to thee, to do harm to thy neighbour in any way?

5. Hast thou been careful to live within thy means? paying thy just debts? avoiding all vain expenses?

6. Hast thou been careful not to rob God, or the poor, to this end laying aside a just proportion of thy means for their service? *

* The Jews gave annually by Divine command *a tenth* of their income for the support of the Church, and then *a thirtieth* of that which remained to the poor, besides all special offerings; and there are strong reasons for believing that God still requires the same from us.

7. Hast thou helped with thy means all who have any claim upon thee?

IX.

1. Hast thou been guilty of falsehood, or deceit, either in word or act?

2. Hast thou said any thing of a neighbour that was not strictly true? or spread any report that was injurious to him?

3. Hast thou spoken of his faults without sufficient cause? or taken any pleasure in hearing of them?

4. Hast thou causelessly suspected, or rashly judged thy neighbour, from ill-will or for any other reason?

5. Hast thou laughed at, or said any thing ill-natured of another's infirmities, or defects, or misfortunes, because he has offended thee?

6. Hast thou allowed others to believe what was untrue, when thou oughtest to have set them right?

7. Hast thou made known any secret which has been entrusted to thee, when duty did not plainly require it?

8. Hast thou carefully guarded against all exaggeration in the relation of facts?

9. Hast thou taken pains to bridle thy tongue?

X.

1. Hast thou wished for things which God has not given thee? longing to be as well off as some of thy neighbours, and discontented with the state of life unto which it hath pleased God to call thee? ●

2. Hast thou been out of humour, or low spirited, because thou art not as well off as others, as much praised, as much liked? Art thou jealous of others on any of these accounts?

3. Hast thou been led by the desire of gain, to do any act which was unworthy of thy Christian calling?

4. What is the chief object of thy life? the kingdom of God and its righteousness, or some fleeting worldly good?

LORD, HAVE MERCY UPON ME, AND WRITE ALL THESE, THY LAWS, IN MY HEART, I BESEECH THEE.

CONFESSION OF SINS.

O GOD, to whom vengeance belongeth, show Thyself, but let it be in pity and compassion, to me Thy wretched and unworthy servant, who in all humility confess myself a wicked and sinful creature. I acknowledge those sins, which, if I would, I cannot hide from Thee, my sins of pride and vain glory, of hatred and envy, of gluttony and wantonness. I accuse myself of my wicked desires and thoughts which I have conceived,* of my wanton and evil words which I have spoken,* of my naughty and ungodly deeds which I have committed.* I acknowledge and bewail these my manifold sins and wickednesses, which I from time to time most grievously

* Here confess specially the sins which your self-examination has revealed to you.



have committed by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against me. I do earnestly repent and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me; the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful FATHER, for Thy Son JESUS CHRIST's sake, forgive me all that is past; and grant that I may ever hereafter serve and please Thee in newness of life, to the honour and glory of Thy name, through JESUS CHRIST our LORD. Amen.

Forgive me my sins, O LORD—forgive me the sins of my age, and the sins of my youth; the sins of my soul, and the sins of my body; my secret and my whispering sins; my presumptuous and my crying sins; the sins that I have done to please myself, and the sins that I have done to please others.

Forgive me my wanton and idle sins; forgive me my serious and deliberate sins; forgive me those sins which I know, and those sins which I know not; the sins which I have laboured so long to hide from others, that now I have even hid them from my own memory; forgive me them, O LORD, forgive them all; of Thy great mercy let me be absolved from all my offences, and of Thy bountiful goodness let me be delivered from the bands of those sins, which by my frailty I have committed. Grant this, O Heav-

only FATHER, for JESUS CHRIST'S sake, our blessed LORD and SAVIOUR. Amen.

You may then say the 51st Psalm, and if you have the opportunity and desire for longer devotions, any of the other Penitential Psalms you may choose. They are the 6th, 32d, 38th, 102d, 130th, and 143d.

PSALM li.

Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight; that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold I was shapen in wickedness, and in sin hath my mother conceived me.

But, lo! Thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which Thou hast broken may rejoice.

Turn Thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy holy Spirit from me.

O give me the comfort of Thy help again, and stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked, and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou that art the God of my health; and my tongue shall sing of Thy righteousness.

Thou shalt open my lips, O Lord, and my mouth shall show Thy praise.

For Thou desirest no sacrifice, else would I give it Thee; but Thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion; build Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon Thine altar.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST:

As it was in the beginning, is now, and ever shall be, world without end. Amen

OUR FATHER, who art in heaven, ... deliver us from evil. Amen.

The LORD bless me, and keep me: the LORD make His face to shine upon me, and be gracious unto me: the LORD lift up His countenance upon me, and give me peace, now and forevermore. Amen.

Saturday.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

“Blessed are they that mourn: for they shall be comforted.

“Blessed are the meek: for they shall inherit the earth.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

“Blessed are the merciful: for they shall obtain mercy.

“Blessed are the pure in heart: for they shall see God.

“Blessed are the peacemakers: for they shall be called the children of God.

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.”
St. Matt. v. 3–10.

PRAYER.

I, a miserable sinner, confess and acknowledge,

with bended heart and hands lifted up in the presence of Thee, O God, my many and manifold sins, and that I have transgressed in sundry ways against the precepts of thy holy commandments. I am sorry from the bottom of my heart; and it grieveth me that I have so often offended Thee, my gracious God. I come unto Thee as an humble suitor, to obtain mercy and pardon for all my offences. I beseech Thee to sanctify me by Thy HOLY SPIRIT; to strengthen my faith against all assaults of my ghostly enemy; to seal up in me by this holy mystery the comfortable hope of the life to come.

Direct me, I beseech Thee, now approaching to Thy Holy Table, that I may abide with Thee, and be a fit habitation for Thy holy presence, both now and forevermore. O LORD, make me careful in the performance of this, so high a part of Thy holy worship. I come, LORD, as the sick to the Physician of life, as an offender to the LORD of mercy, as the blind to the light of the Eternal Sun, as the poor and needy to the God of heaven and earth, rich in mercy; therefore, O LORD, cure my infirmities, pardon my offences, lighten my burdens, enrich my poverty; grant that I may with such reverence receive this heavenly manna, with such contrition and devotion, with such purity and faith, with such a purpose and intent, as is expedient for my salvation. And grant that at last I may behold perpetually Thy beloved

SON, with face revealed, whom now I receive in this life by faith only; who liveth and reigneth with Thee and the HOLY GHOST, one God, for ever and ever. Amen.

Sunday Morning.

Meditation that may be read weekly or monthly.

Thou art invited, O my soul, to a royal banquet; put on thy best apparel then, for the King that bids thee will take great notice of thy dress. It is the marriage supper of the great King; let me then get on the wedding garment, that I may go out to meet the Bridegroom of my soul. Take care that thou appear like a guest, lest the LORD of the feast should look upon thee as an intruder. But come, all things are ready. Surely thou dost not stand doubtful whether thou shalt go or not, nor make excuses to put it off till another time? Art thou sure, if thou hast rejected this solemn invitation, and refused thy company to the great Master of the feast, who does now so passionately desire it,—art thou sure to be accepted another time? May not these delays provoke the slighted King to cry out in His anger, that thou which wert in vain bidden, shalt not taste of My supper?

Raise up thy faculties, therefore, O my soul, and consider the many obligations that thou art under

of hastening to the banquet of thy LORD. Think but upon the condescension of the Almighty. He stoops to solicit my presence, and even entreats me to be there: shall I, then, insolently reject these submissions of the Deity, and despise the goodness of my Creator? But as the condescensions of thy SAVIOUR, O my soul, in calling thee to the feast, so the benefits of it to thyself do oblige thee to accept this call, and hasten to the entertainment with an excess of joy.

Here is that which conveys grace to the soul, and nourishes my faith and all other virtues to that degree, as to make me a new creature, and fit me for the real presence of my LORD in His eternal kingdom. Here is that which ratifies the promises of God, applies the merits of my Redeemer's death to my soul, and, in a word, seals the pardon of my sins. Here is that which will make me in a manner the receptacle of my God, for He will come unto me, and make His abode with me; so that I shall enjoy Him here below, and in some measure anticipate His glorious presence, which is in heaven the delight of angels.

Reflect, again, upon the honour, O my soul, that is conferred upon thee. Why this great honour, O my LORD, to me, the most wretched of all that are called to Thy heavenly table? What dost Thou see in me to tempt Thy compassion, and invite Thee to vouchsafe me this honour? Was it not enough for

Thee to come down from Thy glorious seat above, and die upon the cross for me, but must Thou also provide this heavenly banquet for Thy servant, and oblige him to sit down in Thy presence, and feed upon the bread of life?

O my soul, how I am obliged, in gratitude to my SAVIOUR's love upon the cross, to be *frequent in the commemoration of it!* He there trod the wine-press of His Father's displeasure, and in the bitter anguish of His departing soul, cried out He had forsaken Him. The disgrace as well as the torments of His cruel death, together with His willingness to endure all this for my redemption, are such instances of love, even in this invitation, too, as call for the highest expression of gratitude, and a thankful acceptance of the proffer.

BISHOP KEN.

PRAYER.

O blessed SAVIOUR, what more powerful motives can I have to persuade me to communicate than Thy command, and the blessed effects of this holy sacrament?

Behold, LORD JESUS, invited and commanded by Thee, I come; not trusting in my own righteousness, but in Thy manifold and great mercies.

I come to Thy Table to renew my baptismal covenant with Thee.

I come to testify my sense of Thy love, O Heavenly Father, in so loving the world as to give up Thy only Son to die for me.

I come to testify my faith in Thee, and my love towards Thee, O blessed SAVIOUR, and thankfully to commemorate Thy wonderful love in dying for me.

I come, LORD, to testify my steadfastness in the communion of Thy Church, and my charity to all the world.

I come to Thy Table, O LORD, from a sense that I want the spiritual food to which Thou there invitest me.

Alas, I am soon apt to grow weary of well doing ; a few prayers tire me ; every slight temptation overcomes me ; but I know that Thy Body can strengthen my soul, and Thy Blood revive my drooping obedience ; and it is Thy most blessed Body and Blood after which I hunger and thirst : O gracious LORD, grant that I, and all who communicate with me, may feel their saving efficacy.

My soul is sick, O be Thou pleased to heal me ; hungry and thirsty, do Thou feed me ; poor and needy, do Thou pity and relieve me, my King, my Friend, my Guide, and my Comforter.

But how can this be that Thou shouldst invite me to Thee, and then give Thyself to me ? How shall a sinner come into Thy presence, or how canst Thou come to me, a sinner ?

Thou knowest, LORD, that there is no good thing in me to deserve this mercy.

I confess my sinfulness, I acknowledge Thy good-

ness, and I give Thee thanks and praise for Thine exceeding love.

I am a grievous sinner, and yet Thou hast mercy and loving kindness even for me. Thou knowest how low I am sunk in sin, and yet, O my God, Thou dost humble Thyself to come to me.

But since Thou wilt have it so, be it unto me according to Thy Word. I come, O gracious SAVIOUR: let not my sins cause Thee to cast me out.

Turn Thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Shew me Thy ways, O LORD, and teach me Thy paths.

O stablish me according to Thy Word, that I may live: and let me not be disappointed of my hope. Amen. Amen.

THE ORDER FOR 1862

ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

[The office for the Holy Communion has, from the earliest antiquity, commenced with a Psalm of David, which, from being sung while the Priest is going within the rails of the altar, is called the *Introit*. In the first Prayer-book of King Edward VI. a Psalm, appropriate to the service for the day, was printed before the collect for every Sunday and Holy Day in the year. It is much to be desired that these Psalms, or else the Selections in metre taken from them, when there are such, might be regularly used in our Churches on the days for which they were appointed. The list of them is as follows :

	<i>Metre</i> <i>Ps. Selec.</i>		<i>Metre</i> <i>Ps. Selec.</i>
1st Sunday in Advent.....	i. 1	Quinquagesima.....	xxvi. 21
2d Sunday in Advent.....	cxx.	Ash Wednesday.....	vi. 6
3d Sunday in Advent.....	iv. 4	1st Sunday in Lent.....	xxii. 27
4th Sunday in Advent.....	v. 5	2d Sunday in Lent.....	cxxx. 104
Christmas Day.....	xviii. 77	3d Sunday in Lent.....	xliii. 88
St. Stephen.....	lii.	4th Sunday in Lent.....	xlvi. 40
St. John the Evangelist.....	xi. 9	5th Sunday in Lent.....	liv.
Holy Innocents.....	lxxix.	6th Sunday in Lent.....	lxi.
Sunday after Christmas.....	cxvi. 98	Good Friday.....	xxii. 17
Circumcision.....	cxxii. 99	Easter Even.....	lxxxviii. 67
Epiphany.....	xvi. 75	Easter Day.....	xvi. 13
1st Sunday after Epiphany.....	xiii. 10	Easter Monday.....	lxii. 48
2d Sunday after Epiphany.....	xiv. 11	Easter Tuesday.....	cxlii. 92
3d Sunday after Epiphany.....	xv. 12	1st Sunday after Easter.....	cxli. 91
4th Sunday after Epiphany.....	ii. 2	2d Sunday after Easter.....	lxx.
5th Sunday after Epiphany.....	xx. 16	3d Sunday after Easter.....	lxxv.
6th Sunday after Epiphany.....	xx. 16	4th Sunday after Easter.....	lxxxiii.
Septuagesima.....	xxiii. 18	5th Sunday after Easter.....	lxxxiv. 63
Quinquagesima.....	xxiv. 19	Ascension.....	xlvii 41

	<i>Matre</i> <i>Ps. Selec.</i>		<i>Matre</i> <i>Ps. Selec.</i>
Sunday after Ascension	xciii. 72	20th Sun. after Trinity. Part 20	cxix. 97
Whit-Sunday	xxxiii. 28	21st Sun. after Trinity. Part 21	cxix. 97
Whit-Monday	c. 79	22d Sun. after Trinity. Part 22	cxix. 97
Whit-Tuesday	cl. 79	23d Sun. after Trinity.....	cxix. 100
Trinity Sunday.....	lxvii. 52	24th Sun. after Trinity.....	cxix. 101
1st Sun. after Trinity. Part 1..	cxix. 97	25th Sun. after Trinity.....	cxix. 102
2d Sun. after Trinity. Part 2..	cxix. 97	St. Andrew.....	cxix. 103
3d Sun. after Trinity. Part 3..	cxix. 97	St. Thomas.....	cxix. 103
4th Sun. after Trinity. Part 4..	cxix. 97	Conversion of St. Paul.....	cxix. 103
5th Sun. after Trinity. Part 5..	cxix. 97	Purification of B. V. M.....	cxix. 103
6th Sun. after Trinity. Part 6..	cxix. 97	St. Matthias.....	cxix. 103
7th Sun. after Trinity. Part 7..	cxix. 97	Annunciation of B. V. M.....	cxix. 103
8th Sun. after Trinity. Part 8..	cxix. 97	St. Mark.....	cxix. 103
9th Sun. after Trinity. Part 9..	cxix. 97	St. Philip and St. James.....	cxix. 103
10th Sun. after Trinity. Part 10.	cxix. 97	St. Barnabas.....	cxix. 103
11th Sun. after Trinity. Part 11.	cxix. 97	St. John the Baptist.....	cxix. 103
12th Sun. after Trinity. Part 12.	cxix. 97	St. Peter.....	cxix. 103
13th Sun. after Trinity. Part 13.	cxix. 97	St. James.....	cxix. 103
14th Sun. after Trinity. Part 14.	cxix. 97	St. Bartholomew.....	cxix. 103
15th Sun. after Trinity. Part 15.	cxix. 97	St. Matthew.....	cxix. 103
16th Sun. after Trinity. Part 16.	cxix. 97	St. Michael and all Angels.....	cxix. 103
17th Sun. after Trinity. Part 17.	cxix. 97	St. Luke.....	cxix. 103
18th Sun. after Trinity. Part 18.	cxix. 97	St. Simon and St. Jude.....	cxix. 103
19th Sun. after Trinity. Part 19.	cxix. 97	All Saints.....	cxix. 103

RUBRICS.

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil-liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life,

OBSERVATIONS.

[If you are conscious to yourself (though your Pastor should not know it) of living in the commission of any sin which brings scandal on your Christian profession, do not come to the Holy Communion, until you have given proof of your repentance and purpose of leading a new life.

But, then, as you hope for God's mercy, delay not this a single moment, lest you provoke God to leave you to yourself, and so you perish forever.]

that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive, from the bottom of his heart, all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is herein specified, shall be obliged to

[If "thy brother hath aught *against* thee," thou must not presume to come to the LORD's Table until thou hast been reconciled to thy brother, forgiving the injuries thou hast received, and having made satisfaction for all injury that thou hast done, lest thou receive a *curse* instead of a *blessing*.

"He that loveth not his brother, *abideth in death*." 1 St. John, iii. 14. Our LORD's own words are, "If ye forgive not men their trespasses, neither will your FATHER forgive your trespasses." Dare we then suffer the sun to go down, even once, on our wrath?

give an account of the same to the Ordinary, as soon as conveniently may be.

¶ The Table, at the Communion-time, having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the LORD's Prayer and the Collect following, the People kneeling; but the LORD's Prayer may be omitted, if Morning Prayer hath been said immediately before.

[It may happen that the Holy Communion will be celebrated when you do not expect it. Some persons think they ought not then to commune. Communicants ought to live so as always to be prepared for the Holy Communion, and then the rule should be *never* to turn the back on the Table of their LORD. But if at any time they still think they dare not commune, it would be far better to stay, and join devoutly in the prayers, than to go away in the middle of the service.]

Our FATHER, who art in heaven, Hallowed be Thy Name. Thy kingdom come, Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

[* It is well always to use the LORD's Prayer in this place. St. Jerome says, CHRIST gave it to the Apostles on purpose to be used at the Holy

The Collect.

ALMIGHTY GOD, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy Holy Name; through CHRIST our LORD. *Amen.*

¶ Then shall the Minister, turning to the People, rehearse distinctly the TEN COMMANDMENTS; and the People still kneeling, shall, after every commandment, ask God's mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.

[The commandments of the moral law are as binding on us as they were on the Jews, and have, moreover, a fuller meaning to us than to them. We promised to keep them when we were baptized, and again when we were confirmed, and we renew that vow at every Communion. How fitting, then, that we should hear them every time we make fresh engagements to observe them. Kneel down and listen to each commandment with attention, that you may pray God for grace to enable you to keep it.]

Minister. GOD spake [My duty towards God, is to
these words, and said; believe in Him, to fear Him,
I am the LORD thy God: and to love Him with all my
heart, with all my mind, with

Communion; the Primitive Fathers expounded the petition, *Give us this day our daily bread*, to refer to the body of CHRIST, the bread of life; and the prayer has been so used before the consecration of the elements in every liturgy, from the very first ages of Christianity.]

thou shalt have none other gods but Me. all my soul, and with all my strength ;

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me ; and show mercy unto thousands in them that love Me, and keep My commandments.

To worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy God in vain: for the LORD will not hold him guiltless, that taketh His Name in vain. To honour His Holy Name, and His Word,

People. LORD have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and And to serve Him truly all the days of my life.

thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: to love, honour, and succour my father and mother; to honour and obey the civil authority: to submit myself to all my governors, teachers, spiritual pastors and masters: to order myself lowly and reverently to all my betters: To hurt nobody by word or deed: to bear no malice nor hatred in my heart:

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

To keep my body in temperance, soberness, and chastity:

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

To be true and just in all my dealings: to keep my hands from picking and stealing,

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

And my tongue from evil speaking, lying, and slandering:

People. LORD, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neigh-

Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in

bour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his. that state of life unto which it shall please God to call me.]

People. LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.

¶ Then the Minister may say,

Hear also what our LORD JESUS CHRIST saith,

THOU shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

Let us pray.

O ALMIGHTY LORD, and everlasting God, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection, both here and ever, we may be pre-

served in body and soul; through our Lord and Saviour JESUS CHRIST. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of —, beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

¶ Here the People shall say,

Glory be to Thee, O LORD.*

¶ Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before in the Morning Service.

¶ Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banos of Matrimony, and other matters to be published.†

¶ Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the LORD's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient :

[Make it a rule never to allow the Alms Basin to pass with out some Offering from that with which the LORD hath

[* It is well to rise up the moment the Gospel is given out, that you may give thanks with the congregation for the blessing of it. We stand as a token of our reverence for Him Whose special Word it is Judges, iii. 20;

† "Other matters to be published," are only those that are prescribed in the Book of Common Prayer, or that appertain to the affairs of the Church, or are ordered by the Bishop of the Diocese, or by the Civil Authority. None else can properly be published in the Church.]

blessed you. All nations, heathen as well as Christian, have dedicated a *tenth* of their income to their God. St. Paul commands us, "*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.*" Have a rule about this, as about all other religious duties. Give a fixed proportion. None are so poor but that they can give something; and depend upon it that God will accept it, so that it be according to your ability, and given in obedience to His command, as a grateful acknowledgment of His mercies to you, and a token of your dependence on Him for their continuance. Present your Offering to the LORD with reverence and godly fear. Make a short meditation on each sentence as it is read; and when you place your Alms in the basin, you may say secretly :

All that I have is Thine, O God; and of Thine own do I give Thee. Pardon all my vain expenses, and teach me so to husband what Thou hast intrusted to me, that I may always have something to offer as a token of my gratitude to Thee, through JESUS CHRIST our Lord. Amen.]

LET your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven. *St. Matt. v. 16.*

[O Heavenly FATHER, give us all grace, that we may honour Thee, both in our *lives* and by our *alms*, and that Thou mayest be glorified by those that receive them.]

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and

where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

[Preserve me, O God, from the inordinate love of riches, and fix my heart wholly on Thy kingdom, by teaching me to do good unto those for whom Thou hast shed Thy precious Blood.]

Whatsoever ye would that men should do to you, even so do to them : for this is the Law and the Prophets. *St. Matt.* vii. 12.

[O that there may be such a heart in me that I may ever live up to this golden rule of the Gospel as becomes a disciple of CHRIST.]

Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven ; but he that doeth the will of My Father which is in heaven. *St. Matt.* vii. 21.

[Grant, O God, that I may never so deceive myself as to build my hopes of salvation, upon an *outward profession*, without a life of holiness and good works.]

Zaccheus stood forth and said unto the LORD, Behold, LORD, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore fourfold. *St. Luke*, xix. 8.

[If a publican did this, not being taught of CHRIST, what should I do, who have learned Him from my youth? Give me, O God, the heart to be both charitable and just, that Thou mayest say unto me, as Thou didst unto this publican, *Salvation is come to thy house.*]

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. ix. 11.

[Shall the *soldier*, the *husbandman*, and the *shepherd* all have their wages, and Thy *ministers* only, O JESUS, be grudged theirs? God forbid! Grant to me, O LORD, a better mind, that I may cheerfully provide for their maintenance, because of the great benefits I receive from their ministrations.]

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the LORD also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. ix. 13, 14.

[Since Thou, O blessed JESUS, hast thus ordained, far be it from me to withhold from Thy servants the right which Thou hast given them.]

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

[May I ever proportion my alms to my ability, lest I provoke God to proportion His blessings to my alms. Freely have I received, freely may I give.]

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap. *Gal. vi. 6, 7.*

[There is no return, O God, which we can make to Thy ministers, equal to the blessings which we receive from them, who minister unto us the means of grace and salvation.]

While we have time, let us do good unto all men ; and especially unto them that are of the household of faith. *Gal. vi. 10.*

[Blessed be God, that I have yet time ! LORD, give me an heart to do good before the night cometh, when no man can work.]

Godliness is great riches, if a man be content with that he hath : for we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

[Thou knowest, O GOD, what is best for us. Give me grace, with a contented mind, to seek Thy kingdom and the righteousness thereof; and for the rest, *Thy will be done.*]

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

[O LORD, to whom I owe every thing that I have, give me grace to distribute to the necessities of others of what I have received beyond my needs. This will make my means a true blessing in this world, and through Thy mercy secure to me the happiness of the next.]

God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for His Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

[My GOD, we have nothing but what is Thine; and yet Thou makest Thyself a *debtor* to us, for what we

give to *Thy poor*, and to Thy ministers. How great is Thy goodness !]

To do good, and to distribute, forget not ; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

[How happy should we be to have the power of doing any thing which is acceptable to God ! May our prayers and our alms go up before Thee, O God : and do Thou graciously accept them for JESUS CHRIST's sake.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? 1 *St. John*, iii. 17.

[In vain do I pretend to love Thee, O God, if my needy brother feels not the effect of it. Preserve me from thinking that I can love Thee without acts of kindness and mercy to my fellow men.]

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the LORD shall not be turned away from thee. *Tobit*, iv. 7.

[I am undone, O LORD, except Thou lookest upon me with an eye of mercy. Grant that I may never turn my face from Thee, when Thou Thyself comest to me in the person of Thy poor.]

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit*, iv. 8, 9.

[More than my power, I cannot, but do I *as far as my power?* God knoweth. Give me grace *to do my best*, whether it be much or little, for then am I sure of Thy comfort and support in the day of necessity, and in the hour of death.]

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

[To Thy account, O God, I place my charity to the poor Thou sendest to me: and I know that I shall be no loser, for Thou, of Thy infinite mercy, wilt condescend to make Thyself my debtor.]

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalms* xli. 1.

[Keep me, O God, from all idle and vain expenses, that I may *always* have to give to him that needeth. O let me never be so wanting to myself, as to neglect the means Thou hast appointed to secure Thy blessing. In the hour of death, and in the day of judgment, good LORD, deliver me.]

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

[When the Priest does this, you may say,

May our Prayers and our Alms go up before Thee, O God. Not unto us but unto Thee, O LORD, be the praise and the glory.]

¶ And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, he shall say,

[This is an important part of the service, being not only a thankful *oblation* to GOD of a portion of the best of the fruits of the earth, but also an acknowledgment that all that we have is of His bounty who giveth us "fruitful seasons, filling our hearts with food and gladness." While the Priest is so doing, you may say,

Vouchsafe to receive these Thy creatures from the hands of us sinners, O Thou self-sufficient God.

And now the alms and the elements having been reverently offered to GOD, the whole Church is felt to be but one, as we offer our prayers for every part of it. While the Priest is saying the following prayer, we may profitably include in its petitions those of our friends who are in any trouble, and praise GOD for those of them whom He has gathered into Paradise.]

Let us pray for the whole state of CHRIST'S Church militant.

ALMIGHTY and everliving God, Who by Thy

holy Apostle, hast taught us to make prayers, and supplications, and to give thanks for all men ; We humbly beseech Thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto Thy Divine Majesty ; beseeching Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord : And grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee, also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace ; and especially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive Thy holy

* If there be no alms or oblations, then shall the words [*to accept our alms and oblations, and*] be left unsaid.

Word ; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee, of Thy goodness, O LORD, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear ; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom. Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

[While the non-communicants are retiring, do not spend the time in looking around at your neighbours. Try to collect your thoughts, and fix them upon the solemn service in which you are about to join. If possible remain upon your knees, reading this meditation, and offering the following prayer.

O my soul, I am now in the house of God. Behold the sermon is ended, and the devout guests are now flocking to celebrate the feast, and to commemorate the death and passion of the crucified JESUS. Turn thyself, therefore, to the Heavenly Table ; for, behold, there stands the priest of the living God, and the messenger of the great King is sent out to call them that are bidden. How solemn, O my soul, is the celebration of this holy ordinance ! All things here

are in a profound silence, which well suits the representation of so mysterious a tragedy as the death and passion of the SON of GOD. It is fit, indeed, that our first approaches to that awful mystery should be taken up with a silent contemplation of its wonders.

Glory be to Thee, O LORD GOD, for giving me this blessed opportunity of coming to Thy Table, and approaching Thy throne. O, grant that I may never more pollute my soul, which I trust Thou hast made Thy temple to reside in, who art the GOD of purity.

O blessed Saviour JESUS, who hast commanded, "Do this in remembrance of me," I am about to do this now in remembrance of Thee. LORD, help my forgetfulness, and create in me a more loving, and thankful, and abiding remembrance of Thee; and by all that Thou hast done and suffered for me, I beseech Thee, look graciously upon me, and think upon me for good. Come down to sanctify us who kneel before Thee. Make Thyself known to our souls in this sacrament. By Thine own self take from me all mine iniquities and sins, that I may worthily taste Thy Sacred Body and Blood; and be Thou to me the food of my soul, and make me hunger and thirst for Thee more and more, who livest and reignest with the FATHER and the HOLY GHOST, one GOD, world without end. Amen.

If there is yet time before the service proceeds, you may also say the following Psalms:

PSALM xxvi.

I will wash my hands in innocency, O LORD; and so will I go to Thine altar;

That I may show the voice of thanksgiving, and tell of all Thy wondrous works.

LORD, I have loved the habitation of Thy house, and the place where Thine honour dwelleth.

O shut not up my soul with the sinners, nor my life with the blood-thirsty;

In whose hands is wickedness, and their right hand is full of gifts.

But as for me, I will walk innocently: O deliver me, and be merciful unto me.

My foot standeth right: I will praise the LORD in the congregations.

PSALM xliii.

Give sentence with me, O GOD, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

For Thou art the GOD of my strength, why hast Thou put me from Thee? and why go I so heavily, while the enemy oppresseth me?

O send out Thy light and Thy truth, that they may lead me, and bring me unto Thy holy hill, and to Thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness ; and upon the harp will I give thanks unto Thee, O God, my God.

Why art thou so heavy, O my soul ? and why art thou so disquieted within me ?

O put thy trust in God ; for I will yet give Him thanks, Which is the help of my countenance, and my God.

Glory be to the FATHER, and to the SON, and to the HOLY GHOST ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Stand up and pay all the attention you can to the following exhortations. They are provided by the Church for your special instruction and comfort.]

¶ At the time of the celebration of the Communion, the Priest shall say this Exhortation.

DEARLY beloved in the LORD, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; so is the danger great, if we receive the same unworthily. Judge therefore

yourselves, brethren, that ye be not judged of the LORD; repent ye truly for your sins past; have a lively and steadfast faith in CHRIST our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our Saviour CHRIST, both God and man; who did humble Himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained for us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him, therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His

holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to those who come to receive the Holy Communion,

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

[The Confession, which follows, should be made in the humblest posture of kneeling, repeating the words with the Priest, with great sorrow of heart for the many sins which you have been guilty of; particularly bearing in mind your besetting infirmities, and those evils which you have discovered in yourself when preparing for Communion, as well as those greater sins, the remembrance of which will be a grief and burden to the end of your life.]

¶ Then shall this general Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY GOD, Father of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time,

most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For Thy Son our LORD JESUS CHRIST's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please Thee In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,* ●

. ALMIGHTY GOD, our heavenly Father, who of

[* If we would choose to believe rather than dispute, it would be a powerful cordial to every troubled spirit, by a particular officer from the kingdom of Heaven to be thus saluted; and he that cannot value this absolution from the Priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his remission by an immediate revelation, or can be content to stay until the day of judgment for the resolution of this great inquiry. Let it therefore cheer your hearts, ye contrite ones, to hear this blessing from your spiritual Father; for behold it contains all that you do need or can desire. Are you miserable? here is mercy. Are you sinful? here is pardon. Are you liable to punishment? here is deliverance. Are you desirous, but unable to do good? here is strength and confirmation. Are you fearful of death and hell? here is heaven and everlasting life. And all this asked of God by one that He hath commissioned to make this prayer; so that your only

His great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto Him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through JESUS CHRIST our LORD. *Amen.*

[It is a common mistake for persons, meaning to be devout, to repeat this Absolution after the Minister. It should be listened to in silence, as a message from God to your soul, through His appointed Minister. After saying *Amen*, you may then say,

May this pardon, O God, rest upon my soul, and seal the forgiveness of all my sins.

The comfortable words which follow are the conclusion, so to speak, of the Absolution, giving the Scriptural authority for its comfort. They are read slowly, that you may have time to reflect upon them, and apply them each to the comfort of your soul.]

¶ Then shall the Priest say,

Hear what comfortable words our Saviour CHRIST saith unto all who truly turn to Him.

COME unto Me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

care is, that your repentance be such as your Minister believes it to be, and then this absolution shall certainly be confirmed in the high court of Heaven, and not one word thereof shall fall to the ground.—COMBR.

[Blessed JESUS, make me to feel the burden of my sins, that I may gladly go to Thee for help.]

So GOD loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life. *St. John*, iii. 16.

[LORD, I believe: Help Thou mine unbelief. Open unto me the gates of everlasting life, that I may enter in and live forever.]

Hear also what Saint Paul saith.

THIS is a true saying, and worthy of all men to be received, That CHRIST JESUS came into the world to save sinners. 1 *Tim.* i. 15.

[Of whom I am chief. O Thou, that camest into the world to save sinners, make haste to save and deliver me.]

Hear also what Saint John saith.

IF any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous; and He is the Propitiation for our sins. 1 *St. John*, ii.1, 2.

[O blessed Advocate, let Thy Blood and Thy merits plead for me, that I may be forgiven all my sins.]

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the LORD's Table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, [Holy Father,*] Almighty, Everlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

[Here the people, still kneeling, join with the Priest and the heavenly host, saying,]

HOLY, Holy, Holy, LORD God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O LORD Most High. Amen.

PROPER PREFACES.

Upon *Christmas-day*, and seven days after.

Because Thou didst give JESUS CHRIST, Thine only SON, to be born as at this time for us;

* These words [Holy Father] must be omitted on Trinity Sunday.

who, by the operation of the HOLY GHOST, was made very man, of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon *Easter-day*, and seven days after.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son JESUS CHRIST our LORD: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and, by His rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon *Ascension-day*, and seven days after.

Through Thy most dearly beloved Son JESUS CHRIST our LORD; who, after His most glorious Resurrection, manifestly appeared to all His Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory. Therefore with Angels, &c.

Upon *Whit-Sunday*, and six days after.

Through JESUS CHRIST our LORD; according to whose most true promise, the HOLY GHOST came down as at this time from heaven, with a sud-

den great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, &c.

Upon the *Feast of Trinity* only, may be said,

Who art one GOD, one LORD ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, &c.

¶ Or else this may be said, the words [Holy Father] being retained in the introductory Address.

For the precious death and merits of Thy SON JESUS CHRIST our LORD, and for the sending to us of the HOLY GHOST, the Comforter ; who are one with Thee in Thy Eternal Godhead. Therefore with Angels, &c.

¶ Then shall the Priest, kneeling down at the LORD's Table, say, in the name of all those who shall receive the Communion, this Prayer following.

[Make this humble prayer your own by attending to it most devoutly.]

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy : Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

[The prayer of consecration, which follows, is the most solemn part of the service. It ought not to be repeated by the people, but listened to with the most devout and silent attention. While the Priest is engaged in this solemn act, fix your devout affections on your SAVIOUR. When the Bread is broken, call to mind the grief and agony of Him, who was wounded for your transgressions, and bruised for your iniquities. When the Cup of Wine is blessed, think of Him, who, under the weight of your sins, sweat great drops of blood, and on the Cross made His soul an offering for the sin of the world. When the consecrated Bread and Wine are offered to God as a memorial of the one great sacrifice of CHRIST, bless the Almighty Father for giving His SON to be the propitiation for our sins, and through Him, reconciling the world unto Himself.

When the power of Divine grace is invoked on the holy elements, devoutly adore and bless the HOLY GHOST, the Lord and Giver of life, Who applies to the soul the mercies of redemption. And let the surrender, which you make of yourself to the service of God, be sincere and hearty.

While the Priest is ordering the Bread and Wine for Consecration, you may say,

O Thou, who sittest at the right hand of the FATHER, yet art present with us, though unseen, come and sanctify with Thy presence these Thy gifts, those who offer, and those who receive them. Amen.]

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALL glory be to Thee, Almighty God; our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, (a) He took Bread; and when He

(a) Here the Priest is to take the Paten into his hands.

had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat, (c) this is My Body, which is given for you ; do this in remembrance of Me. Likewise, after supper, (d) He took the Cup ; and when He had given thanks, He gave it to them, saying, Drink ye all of this ; for (e) this is My Blood of the New Testament, which is shed for you, and for many, for the remission of sins ; do this, as oft as ye shall drink it, in remembrance of Me.

(b) And here to break the Bread.

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hand.

(e) And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.

WHEREFORE, O LORD and The Oblation.
heavenly Father, according to the institution of Thy dearly beloved SON our Saviour JESUS CHRIST, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make ; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension ; rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech Thee, O merciful FATHER, to hear us ; and, of Thy Almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine ; that we, receiving them according to Thy SON our Saviour JESUS CHRIST's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching Thee to grant, that by the merits and death of Thy SON JESUS CHRIST, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion. And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee ; humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy SON JESUS CHRIST, be filled with Thy grace and heavenly benediction, and made one Body with Him, that He may dwell in them, and they in Him. And although we

The Invocation.

are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD; by whom, and with whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. *Amen.**

¶ Here shall be sung [all standing] a Hymn, or part of a Hymn, from the Selections for the Feasts and Fasts, &c.

[It is the custom in some congregations to sing, without any notice, the second verse of Hymn 94. The other Hymns for the LORD'S Supper are printed at page 85.

Hail! sacred feast, which JESUS makes,
 Rich banquet of His Flesh and Blood :
 Thrice happy he who here partakes
 That sacred stream, that heavenly food.]

¶ Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,*

* [You should here devoutly seal all that the Priest hath done, and unfeignedly testify your faith by a hearty AMEN; and if there is time you may add :

LORD, it is done as Thou hast commanded, and I doubt not but the mystery is rightly accomplished. I am persuaded that here is that which my soul longeth after; a crucified SAVIOUR communicating Himself to poor penitent sinners. O, let me be reckoned among that number, and then I shall assuredly receive Thee, O holy JESUS. O

THE Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith, with thanksgiving.

¶ And the Minister who delivereth the Cup shall say,

THE Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that CHRIST'S Blood was shed for thee, and be thankful.

¶ If the Consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at—*All glory be to Thee, Almighty God*—and ending with these words—*partakers of His most blessed Body and Blood.*

[While the clergy are communicating it is a most appropriate time to do your duty of praying for them, thus,

The LORD send thee help from the sanctuary, and strengthen thee out of Sion: remember all thy offerings, and accept thy burnt sacrifice.: grant thee thy heart's desire, and fulfil all thy mind.

Bless, LORD, these Thy servants, now communicating in the precious Body and Blood of Thy dear

Thou, who camest down from heaven, and givest life to the world, come into my heart, and cleanse me from all defilements of flesh and spirit; enter into my soul, heal and sanctify me within and without. AMEN, most blessed JESUS, AMEN.

SON ; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church. Grant this, O LORD, for the honour of our Advocate and Mediator, JESUS CHRIST. Amen.

Before going up to the Altar, say,

I am now before the Altar of God, even the God of my joy and gladness. I will offer unto Thee the sacrifice of thanksgiving, and will call upon the Name of the LORD. If Thou, LORD, shouldest be extreme to mark what is done amiss, O LORD, who may abide it?

But with the LORD there is mercy, and with Him is plenteous redemption.

Behold, O LORD, Thy beloved SON, in whom Thou art well pleased. Hearken to the cry of His Blood, which speaketh better things than that of Abel.

O LAMB of GOD, that takest away the sins of the world ; grant me Thy peace.

O LAMB of GOD, that takest away the sins of the world ; have mercy upon me.

Like as the hart desireth the water brooks, so longeth my soul after Thee, O God.

Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee.

Yet, LORD, I am not worthy that Thou shouldest come under my roof; but speak the word only, and

my soul shall be healed: I am not worthy to partake of Thy most holy mysteries, which at this time are graciously offered to me and my faith; yet make me worthy, by Thy grace, that I may not receive them to my condemnation, but to the remission of my sins, and all other benefits of Thy death and passion. Amen.

It is a good custom, and prevents confusion, for the communicants to go up to the Altar in the order in which they sit, those nearest the chancel first.

When you kneel down at the chancel rail, upon the approach of the Priest with the consecrated Bread, say,

Thou hast said, O LORD, that he that eateth Thy Flesh and drinketh Thy Blood, hath eternal life.

Behold the servant of the LORD; be it unto me according to Thy Word. LORD, remember me, when Thou comest into Thy kingdom.

When the holy Bread is offered to thee, and the Priest says, "The Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life," say quietly, *Amen*; then receive it "upon the palm of thy right hand, crossed over the left, the gloves off, and thus reverently raise it to the mouth, so as not to let the smallest particle fall to the ground,"* and whilst you eat it, say,

By Thy crucified Body, deliver me from this body of death.

* This is the rubric of the Communion office of the Scotch Church; and has been recommended by devout writers ever since the time of St. Cyril, the Bishop of Jerusalem, A.D. 350.

After receiving the consecrated Bread, say,

By Thine agony and bloody sweat, by Thy cross and passion, good LORD, deliver me. I have sworn, and am steadfastly purposed, to keep Thy righteous judgments. O, hold Thou up my goings in Thy paths, that my footsteps slip not.

When the Minister approaches you with the consecrated Cup, say,

What reward shall I give unto the LORD for all the benefits that He hath done unto me?

I will receive the cup of salvation, and call upon the Name of the LORD.

Say *Amen*, as before, after the words "everlasting life." Female communicants should throw back their veils, lest they fall into the chalice, and be careful to *partake* of the consecrated wine, not merely touching it to their lips.

After receiving the consecrated wine, say,

O my God, Thou art true; O my soul, thou art happy.

Praise the LORD, O my soul, and all that is within me, praise His holy Name, who saveth thy life from destruction, and feedeth thee with the bread of heaven. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the LAMB for ever and ever. Amen.

As you are returning to your seat, you may say the song of Simeon. St. Luke, ii. 29.

LORD, now lettest Thou Thy servant depart in peace; according to Thy Word:

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of Thy people Israel. Glory be to the FATHER, &c.

When you have returned to your seat, kneel down, and say,

Glory be to Thee, O JESUS, my LORD and my God, for thus feeding my soul with Thy most blessed Body and Blood. O, let Thy heavenly food trans fuse new life and new vigour into my soul, and into the souls of all that communicate with me, that our faith may daily increase; that we may all grow more humble and contrite for our sins; that we may all love Thee, and serve Thee, and delight in Thee, and praise Thee more fervently, more incessantly, than ever we have done heretofore. Amen.

LORD, I have received this Sacrament of the Body and Blood of my dear SAVIOUR. His mercy hath given it, and my faith received it, into my soul. I humbly beseech Thee, speak mercy and peace unto my conscience, and enrich me with all those graces which come from that precious Body and Blood, even till I be possessed of eternal life in CHRIST. Amen.

While others are communicating it is well to remain, if you can, on your knees, in prayer and meditation; for when can we expect that God will be more ready to hear, than when His Church is pleading before Him the merits of the sacrifice of CHRIST, through whom, and for whose sake it is that we receive all that we have? Devout Christians have ever felt that there could be no fitter time than this to intercede for those who have a claim upon their prayers. You may fill up these precious moments, therefore, by using the following intercessory prayer; or, if you cannot do this, you may yet pray for those who are communicating, by saying secretly, *Amen*, to the words of the Priest as he gives the Sacrament to each communicant.*

Most gracious LORD, who so loved us as to give Thy only-begotten SON to be a propitiation for the sins of the whole world, accept my prayers and intercessions for all mankind; and let the virtue of this Christian sacrifice procure for them comfort and relief in all their wants and necessities. Give unto us all, O God, a portion of all the good prayers offered on earth, the intercession of our LORD, and the supplications of all Thy servants.

Enlighten the dark corners of the earth with the bright sunshine of Thy glorious Gospel; send forth more labourers into Thy harvest; and prosper the pious designs of all those that aid the propagation of the kingdom of Thy SON, that Thy way may be

* But whatever you do, let nothing but absolute necessity cause you to leave the Church (as the custom of some is) before the entire service is concluded, and the Blessing has been pronounced.

known upon earth, and Thy saving health among all nations.

Let Thy continual pity cleanse and defend Thy Church; and forasmuch as it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness.

Endue Thy Ministers, especially Thy servants, the Bishop of this diocese and the Clergy of this parish, with courage and resolution to preserve the sacred rights which Thou hast committed to their trust, with zeal and diligence in promoting solid and substantial piety, and with a conscientious discharge of all the important duties of their holy function.

Bless the President of these United States, and all others in civil authority, with the spirit of wisdom, justice, and the fear of God. Fill the councils of this State and Nation with able men, such as fear God, men of truth, hating covetousness.

Let war and bloodshed cease among all Christian people, and give to all nations unity, peace, and concord.

Bless all the people of this land with health, peace, and plenty; and teach them to use these Thy blessings with sobriety, gratitude, and charity.

Make all Christians sincerely to practise the religion they profess, and inspire them with such charity that they may love one another, and thereby convince the world that they are Thy disciples.

Bless, O LORD, my wife.(or husband), my father and mother, my brothers and sisters, my children, and god-children, with health of body and spirit. Let the hand of Thy blessing be upon their heads night and day, support them in all necessities, strengthen them in all temptations, comfort them in all their sorrows, let them be Thy servants in all changes; and make them all to dwell with Thee for ever in Thy favour, in the light of Thy countenance, and in Thy glory.

Be merciful to all my relations, benefactors, and friends; those that are in sin, convert; those that are in grace, confirm and strengthen; those that are in adversity, comfort and support; and those that are in prosperity, suffer not to forget Thee.

Forgive all my enemies, persecutors, and slanderers; make them easy to be reconciled; and give them repentance and better minds.

Be gracious unto all that are in affliction and distress; that labour under the straits of poverty; that suffer persecution for the testimony of a good conscience; that mourn under captivity or banishment, or any unjust oppression; that suffer with bodily pains and diseases; that are solicited with strong temptations, or that are dejected with terrors and troubles of mind.

Pity and relieve them according to their several necessities; give them patience under their sufferings;

and in Thy due time deliver them according to Thy great mercy.

Assist those that are at the point of death ; and when their strength fails, let not their faith fail ; even in death, enable them to trust in Thee.

Shed Thy particular grace and benediction upon all who are partakers of the Holy Communion this day ; that we may persevere in all our holy purposes and resolutions, and may conform ourselves to the model of our crucified SAVIOUR ; that the pattern of His piety and devotion, of His humility and charity, of His meekness and patient suffering, may be so lively imprinted on our minds, that we may transcribe His example in our lives and conversations ; that thus commemorating His all-sufficient sacrifice upon earth, we may receive the everlasting benefit of it in Thy heavenly kingdom, and bless and praise Thee for it to all eternity.

And finally we pray for those, who from just and reasonable cause are now absent from this holy feast ; that Thou wouldest vouchsafe to preserve them in all godliness, and, keeping them without loss or rebuke, gather us all into the kingdom of Thy dear SON.

And to Thee, FATHER, SON, and HOLY GHOST, three sacred Persons, and one only God, shall be ascribed, as is most justly due, all blessing and honour, and glory and power, now and for ever, world without end. Amen.

If there is still time, while others are receiving, you may spend it very properly either in saying such other prayers as are best suited to your own particular wants, or in repeating some of the Psalms; of which the 51st, 15th, and the 116th are appropriate before communing, and the 36th, 23d, and the 103d afterwards.

But when the Priest begins the remaining part of the Communion Office, though you may not have concluded your private devotions, break off immediately, and join in the public prayers: for that is now your duty.]

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

[This solemn covering of the Elements seems to be intended to remind us of the Lord's Body having been wrapped in a linen cloth at His burial. You may here say,

By Thy precious death and burial; Good LORD, deliver us.]

¶ Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.

OUR FATHER, who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ After shall be said as followeth.

ALMIGHTY and ever-living God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our Saviour JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the mystical body of Thy SON, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious death and passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through JESUS CHRIST our LORD, to whom, with Thee and the HOLY GHOST, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung, all standing, *Gloria in Excelsis*; or some proper Hymn from the Selection.

GLORY be to GOD on high, and on earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O

LORD GOD, heavenly King, GOD the FATHER Almighty.

O LORD, the only-begotten SON, JESUS CHRIST ; O LORD GOD, LAMB of GOD, SON of the FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us.

For Thou only art holy ; Thou only art the LORD ; Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. Amen.

¶ Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.

THE Peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD : And the Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. Amen.

[Kneel down in an humble manner, with head bowed, to receive the blessing, as coming from GOD Himself, with all possible devotion. Do not repeat the words, but listen to them silently, as one who is *receiving* a blessing.]

You may then say any private prayer which suits your case. The following is a good one, though there can be nothing better than one or more of the Collects which follow, for, if rightly understood, they are all of them most suitable as a termination to the Holy Communion.

Pardon, O God, all those imperfections that have accompanied me at this time in my attendance at Thy holy Altar ; forgive the deadness and dullness of my affections, the wanderings of my thoughts, and the distractions of my mind.

Let the sincerity of my holy purposes and resolutions make some amends for my weakness and frailty.

O let this commemoration of my crucified SAVIOUR influence all my thoughts, words, and actions, that my conversation may be as becometh the Gospel of CHRIST.

Reward me not according to my deserts, but according to my great necessities, and Thy own rich mercy in JESUS CHRIST ; to whom, with Thee, O GOD the FATHER, and GOD the HOLY GHOST, be all honour and glory, world without end. Amen.]

¶ Collects that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.

ASSIST us mercifully, O LORD, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of ever-

lasting salvation ; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help ; through JESUS CHRIST our LORD. *Amen.*

GRANT, we beseech Thee, Almighty God, that the words which we have heard this day with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name ; through JESUS CHRIST our LORD. *Amen.*

DIRECT us, O LORD, in all our doings, with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally, by Thy mercy, obtain everlasting life ; through JESUS CHRIST our LORD. *Amen.*

ALMIGHTY GOD, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech Thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy SON JESUS CHRIST our LORD. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in Thy Son's Name; We beseech Thee mercifully to incline Thine ears to us who have now made our prayers and supplications unto Thee; and grant, that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through JESUS CHRIST OUR LORD. *Amen.*

¶ Upon the Sundays and other Holy Days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.

¶ And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

[It is a very proper custom for the communicants to continue in their places until the consecrated Bread and Wine that remain are reverently consumed: and not till then should the voluntary on the organ be commenced.

Then depart with a glad heart, and cheerful countenance; preserve good thoughts in your mind; yet be not sullen nor morose, but salute any of your Christian brethren you may meet.

As you rise to go from the Church, you may say:

AND NOW, UNTO THE KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY WISE GOD, BE HONOUR AND GLORY FOR EVER AND EVER. AMEN.]

HYMNS FOR THE LORD'S SUPPER.

HYMN 93. C. M.

Rev. v. 9, 12, 18.

- 1 Thou, God, all glory, honour, power,
Art worthy to receive;
Since all things by Thy power were made,
And by Thy bounty live.
- 2 And worthy is the LAMB all power,
Honour, and wealth, to gain,
Glory and strength; who for our sins
A sacrifice was slain.
- 3 All worthy Thou, who hast redeemed,
And ransomed us to God,
From every nation, every coast,
By Thy most precious Blood.
- 4 Blessing and honour, glory, power,
By all in earth and heaven,
To Him that sits upon the throne,
And to the LAMB be given.

HYMN 94. L. M.

- 1 My God, and is Thy Table spread,
And does Thy Cup with love o'erflow?
Thither be all Thy children led,
And let them Thy sweet mercies know.
- 2 Hail! sacred feast, which JESUS makes,
Rich banquet of His Flesh and Blood:

- Thrice happy he who here partakes
That sacred stream, that heavenly food.
- 3 Why are its bounties all in vain
Before unwilling hearts display'd ?
Was not for you the victim slain ?
Are you forbid the children's bread ?
- 4 O let Thy Table honour'd be,
And furnish'd well with joyful guests :
And may each soul salvation see,
That here its holy pledges taste.
- 5 Drawn by Thy quickening grace, O LORD,
In countless numbers let them come ;
And gather from their Father's board,
The Bread that lives beyond the tomb.
- 6 Nor let Thy spreading Gospel rest,
Till through the world Thy truth has run ;
Till with this Bread all men be blest,
Who see the light, or feel the sun.

HYMN 95. C. M.

- 1 AND are we now brought near to God
Who once at distance stood ?
And, to effect this glorious change,
Did Jesus shed His blood ?
- 2 O for a song of ardent praise,
To bear our souls above :
What should allay our lively hope,
Or damp our flaming love ?
- 3 Then let us join the heavenly choirs,
To praise our heavenly King :

O may that love which spread this board,
Inspire us while we sing :

- 4 "Glory to God in highest strains,
And to the earth be peace ;
Good-will from heaven to men is come,
And let it never cease."

HYMN 96. L. M.

- 1 To JESUS, our exalted LORD,
That Name in heaven and earth adored,
Fain would our hearts and voices raise
A cheerful song of sacred praise.
- 2 But all the notes which mortals know,
Are weak, and languishing, and low ;
Far, far above our humble songs,
The theme demands immortal tongues.
- 3 Yet whilst around His board we meet,
And worship at His sacred feet,
O let our warm affections move,
In glad returns of grateful love.
- 4 Yes, LORD, we love, and we adore,
But long to know and love Thee more ;
And, whilst we taste the bread and wine,
Desire to feed on joys divine.
- 5 Let faith our feeble senses aid,
To see Thy wondrous love display'd ;
Thy broken flesh, Thy bleeding veins,
Thy dreadful agonizing pains.
- 6 Let humble, penitential woe,
With painful, pleasing anguish flow ;
And Thy forgiving love impart
Life, hope and joy to every heart.

WHAT IS REQUIRED OF THOSE WHO COME TO THE LORD'S SUPPER?

TO EXAMINE THEMSELVES, WHETHER THEY REPENT THEM TRULY OF THEIR FORMER SINS, STEADFASTLY PURPOSING TO LEAD A NEW LIFE; HAVE A LIVELY FAITH IN GOD'S MERCY THROUGH CHRIST, WITH A THANKFUL REMEMBRANCE OF HIS DEATH; AND BE IN CHARITY WITH ALL MEN.

CATECHISM.

THERE SHALL NONE BE ADMITTED TO THE HOLY COMMUNION, UNTIL SUCH TIME AS HE BE CONFIRMED, OR BE READY AND DESIROUS TO BE CONFIRMED.

FORASMUCH AS ALL MORTAL MEN ARE SUBJECT TO MANY SUDDEN PERILS, DISEASES, AND SICKNESSES, AND EVER UNCERTAIN WHAT TIME THEY SHALL DEPART OUT OF THIS LIFE; THEREFORE, TO THE INTENT THEY MAY BE ALWAYS IN READINESS TO DIE, WHENSOEVER IT SHALL PLEASE ALMIGHTY GOD TO CALL THEM, THE MINISTERS SHALL DILIGENTLY FROM TIME TO TIME (BUT ESPECIALLY IN THE TIME OF PESTILENCE, OR OTHER INFECTIOUS SICKNESS) EXHORT THEIR PARISHIONERS TO THE OFTEN RECEIVING OF THE HOLY COMMUNION OF THE BODY AND BLOOD OF OUR SAVIOUR CHRIST, WHEN IT SHALL BE PUBLICLY ADMINISTERED IN THE CHURCH; THAT SO DOING, THEY MAY, IN CASE OF SUDDEN VISITATION, HAVE THE LESS CAUSE TO BE DISQUIETED FOR LACK OF THE SAME.

RUBRICS.

THE TWO EXHORTATIONS.

¶ When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of CHRIST; to be by them received in remembrance of His meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly FATHER, for that He hath given His Son our Saviour JESUS CHRIST, not only to die

Receive it for a certain truth, that such as are not religiously disposed to go to this ordinance, are unqualified to *ask or receive* any *blessing* or favour from God. That, therefore, you may lay hold on every occasion offered you — consider seriously what you are called to.

First, to *obey* the express command of JESUS CHRIST, by Whom alone you can hope for salvation.

Secondly, To testify to the world, that you belong to *Him*, and to join with His *family*, in order to recount and acknowledge the most inestimable blessing, which He hath purchased for His Church.

And thirdly, To devote yourself to Him, and to His service, Who is continually

for us, but also to be our spiritual food and sustenance in that Holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments;

interceding for all such as go unto God by Him.

And very many will be the benefits of embracing every occasion that is offered you.

You will not easily fall into a state of *sin* and *security*, being so often put in mind of the danger of going carelessly and unprepared.

You hear in what a good preparation consists, in confessing your sins to Almighty God, with full purpose of amendment of life:—In exercising the duties of *charity*: in *giving* and *forgiving*, &c.

All which being done in obedience to the command of CHRIST, must needs be acceptable to the Divine Majesty, and in time gain you all those graces which you can desire or stand in need of.

And for your comfort, remember that if you are *prepared* as you ought to be, for this Sacrament, you are prepared for *death*, and for a *blessed eternity*.

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation. And how many, through a most stupid ignorance and negli-

and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemous

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mer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

to the Sacrament while you live in any known sin; you will provoke God to leave you to yourself, and to that evil spirit which is continually seeking whom he may be permitted to devour.

Do not despise so kind an offer as the *Minister* of God now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of your sins, which, perhaps, you were not before aware of, and which may arise in judgment against you: or clearing up *some doubts*, which might proceed from a *disordered mind*, or *state of health*; rather than from an *evil conscience*.

¶ Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on ——— I intend, by GOD's grace, to celebrate the LORD's Supper: unto which, in GOD's behalf, I bid you all who are here present; and beseech you, for the LORD JESUS CHRIST's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by GOD Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in CHRIST, take

When the *tender love* of GOD will not prevail with Christians to consider their ways, they will learn from this *Exhortation* what they must expect from the *despised offers* of mercy.

Say, therefore, to yourself, Why am I so earnestly, so lovingly, invited? Why is my *Pastor*, why is the Church, so much concerned for my going to the LORD's Supper? Is it not because she knows that this is the most acceptable way of serving GOD, of securing His favour, and my own salvation?

Is it not because she would have me look into the state of my soul, as I must do before I go to this Sacrament, that I may not live in the way to ruin, till I am surprised by death, and utterly unprepared for the account I must give?

Shall my SAVIOUR's and His *Ministers' love* and *care* be lost upon me? Is this the way to

ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were

show my thankfulness for the mercies I hope on account of His death? Is He the better for my services? Or do I not indeed serve myself most, when I obey His commands, and accept of His invitation?

They *that be whole*, indeed, *need not a physician*; but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be *invited, entreated, compelled*, to give God thanks for the greatest blessing He ever bestowed on men? And to lay hold on the only means of making my peace with Him?

Doth it repent me that I was dedicated to God in baptism?

How should I tremble, if I should be required to *renounce* my SAVIOUR, and all my hopes in His death.

What can be more like it, than frequently *turning my back*, upon this ordinance, when I am invited?

How many tears did it cost St. Peter for saying, that He was not CHRIST's disciple? Will it be accounted a *less* crime in me to deny Him *in deed*, by refusing to join myself with His disciples.

What if this should be the

married, were not so excused, but counted unworthy of the heavenly feast.

Wherefore, according to mine Office, I bid you in the Name of God, I call you in CHRIST's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which, if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the LORD's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food.

last opportunity that God will vouchsafe me? This having been the case of many before me.

Can I expect to be received after *so many wilful neglects*, when I am compelled by death to flee to JESUS CHRIST for help and comfort, when I shall most stand in need of it?

Let me consider what I am invited to; to thank my SAVIOUR for my *redemption*:—To engage Him to be my advocate with God for my pardon:—To declare my *love* and *charity* for all mankind, which He has been so good as to redeem:—And to declare my resolutions of living as becomes a Christian.

It is true I am *unworthy* (and who is not of himself unworthy of God's mercy?) and so am afraid of going *unprepared*. But then I will consider that these very *fears* of offending God are *some degree* of preparation; and to refuse when I am invited, will but increase my guilt.

These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

I will, therefore, go that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

THE THANKSGIVING.

A MEDITATION FOR SUNDAY EVENING.

RECOLLECT, my soul, where thou hast been, and what thou hast been doing. Thou hast been with the LORD of life ; and before God, angels, and men, thou hast acknowledged Him, and devoted thyself to His obedience. Remember that there may be but a few days, before you must appear at the tribunal of Him, who hath now entertained you at His Table. The next sight you have of Him may be upon His throne, as One that is ready to judge the quick and the dead. With what affection has the death of the LORD been now remembered ? Hast thou as sincerely renounced all thy evil ways, and consecrated thyself to the life of CHRIST, as thou hopest to be saved ? It concerns me, nearly, O my soul, to keep Him ever in my thoughts, and to express Him in my life, that when He comes, He may see Himself in me, and behold His own image in righteousness and true holiness, fairly engraven on my heart. For many will say unto Him at that day, "LORD, we have eaten and drunk in Thy presence, and Thou hast taught in our streets ;" but He will say, "I tell you, I know you not whence you

are ; depart from me, all ye workers of iniquity.”—
BISHOP PATRICK.

PRAYER.

O Almighty God and Heavenly Father, I praise Thee for all Thy mercies vouchsafed unto me ; and particularly for the opportunity which Thou hast this day given me of receiving that Holy Sacrament which Thy Son JESUS CHRIST has appointed in remembrance of His death and sufferings, and for the spiritual nourishment and support of our souls. I confess, O LORD, that I have not received it with a suitable degree of love and devotion towards Thee, nor do I feel myself sufficiently sensible of the greatness of those blessings which the performance of this duty has called to my remembrance. Forgive, O LORD, the weaknesses and imperfections of this and of all my other services ; increase my faith, warm and enliven my heart with a constant and most thankful affection towards Thee, and enable me, by the grace of Thy HOLY SPIRIT, to fulfil the promises of obedience which I have now made to Thee. Make me watchful over my thoughts, words, and actions ; and grant that I may lead a strictly honest, sober, chaste, and godly life, following the example of my blessed Master JESUS CHRIST, and placing my whole trust in His precious Death and Blood for the pardon of my sins ; that when He shall come to judge the world, I may be found clothed with His righteousness, and

be received into Thy heavenly kingdom. All which I ask, through the same, Thy Son, JESUS CHRIST our LORD. Amen.

Monday.

“Behold, thou art made whole ; sin no more, lest a worse thing come unto thee.” St. John, v. 14.

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the LORD.” 1 Cor. xv. 58.

PRAYER.

Grant, O LORD, that I may bring the good purposes with which I went yesterday to Thy Holy Table to good effect. I know I am light and inconstant, turned with every blast, diverted by every allure-ment, and ready to yield to every temptation ; but do Thou, O God, who art the same yesterday, to-day, and for ever, do Thou graciously impart some of Thy unchangeableness to establish me in Thy truth.

Fix my irresolute and wavering will, and cause it faithfully to adhere unto that which is good. Let neither the flatteries of the world, nor of my own heart, so far work upon my affections as to draw me from that obedience which I resolve from henceforth to yield unto Thy Word ; but grant that I may continue “steadfast, unmoveable, always abounding in

the work of the LORD ;” and by patient continuing in well doing, seek for, and in the end obtain, everlasting life.

Let me not rest in a dead, ineffectual faith ; but grant it may be such as may show itself in good works, enabling me to overcome the world, and conforming me to the image of CHRIST in whom I believe ; so that at the last I may receive the end of my faith, even the salvation of my soul, by the same Lord JESUS CHRIST. Amen.

Tuesday.

“ LORD, evermore give us this Bread.” St. John, vi. 34.

To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the paradise of God.” Rev. ii. 7.

“Blessed are they that do His commandments, that they may have right to the Tree of Life.” Rev. xxii. 14.

PRAYER.

O blessed and eternal JESUS, who gavest Thyself a sacrifice for our sins, Thy Body for our spiritual food, Thy Blood to nourish our spirits,—who didst so love us who were Thine enemies, that Thou didst desire to reconcile us to Thee, and becamest one with us, that we might live the same life, think the

same thoughts, and be partakers of Thy resurrection and immortality,—open every window of my soul, that I may be full of light, and may see the excellency of Thy love, the merits of Thy sacrifice, the bitterness of Thy passion, the glories and virtues of the mysterious Sacrament. LORD, let me ever hunger and thirst after this instrument of righteousness; let me have no relish for the unsatisfying delights of things below, but let my soul dwell in Thee; let me forever receive Thee spiritually, and frequently communicate with Thee sacramentally, and dwell in the pleasures of Thy house eternally. Having received the Body of my blessed LORD, may I be one of His mystical body, and of the same Spirit, united with the indissoluble bonds of a strong faith, and a holy hope, and a never-failing charity; that from this veil I may pass into the visions of Eternal light—from eating Thy Body to beholding Thy face in the glories of Thy everlasting kingdom, O blessed and eternal JESUS. Amen.

A PRAYER

WHICH MAY BE USED ON SUNDAYS, OR HOLY DAYS, AT HOME, BY THOSE WHO ARE PREVENTED FROM COMMUNICATING.*

"Do this in Remembrance of Me." St. Luke, xxii. 19.

O Good SAVIOUR, I will, through Thy grace, *do this in remembrance of Thee*, and in obedience to Thy command, as well as I am able.

I do therefore this good day *join in desire and spirit*, with every Christian congregation in the world, which truly celebrates this holy *mystery*.

With them, I *join* in giving my devoutest thanks to Thy Almighty FATHER and our gracious God, who did not overlook lost mankind: but sent Thee, His only Son, to *redeem us*.

With them, I call to remembrance what Thou hast done and suffered for us:—Thine *incarnation*,—Thy *laborious life*,—Thy *bitter passion*,—Thy *death* and *resurrection*,—the great *deliverance* Thou hast thereby

* This prayer was composed by the excellent Bishop Wilson to supply, in some measure, the loss to devout souls, who should be prevented from going to Church when the Holy Communion is administered, or who attend a Church where it is only celebrated monthly, by enabling them to unite in spirit with their brethren in the Eucharistic feast. But no good Christian must ever neglect the Sacrament, whenever he may receive it, on any pretence of Spiritual Communion.

wrought for all mankind; and the *obligations* Thou hast laid upon us.

I acknowledge and receive Thee, O JESUS, as our heavenly Teacher—as our *example* and *pattern*;—as our only *mediator* and *advocate* with God;—and as the *Sovereign Judge* of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient sacrifice with Thy Eternal FATHER; I rely upon *that sacrifice* for the pardon of all my sins; for the *assistance* of the Divine grace; for *deliverance* from the corruption of my own nature, and from the *malice* and *snares* of the devil; for the *fellowship* of the HOLY GHOST; and for a blessed *resurrection*; the LORD Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body to Thee, and to Thy service, beseeching Thee to give me grace never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy *sacrifice*, for all estates and conditions of men; that none may deprive themselves of that happiness which Thou hast purchased by Thy death; for all Christian *Rulers*; for all *Bishops* and *Pastors*, that they may preserve the sacred rights committed to their trust; for all that strive to propagate Thy Gospel; for a primitive *zeal* in all that fear Thy name; for all that sit in darkness, are in error, or are destitute of necessary means of instruction; for all that

sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ; for all that are in adversity ; for all that suffer wrongfully, or that are deprived of their *just rights* ; for all that are in pain of *body* or *anguish of mind* and *spirit* ; for all that are tempted, or in danger of falling into despair ; for all that are in *slavery*, under *persecution*, in *prison*, or in *poverty* ; for all *persons* and *places* in distress by the *sword*, *pestilence* and *famine* ;* for all that are in their last *sickness*, that they may omit nothing that is necessary to make their peace with God : for all *widows* and *fatherless* children ; for all that call upon God, and have none else to help them ; for this *land* and this *Church*, that the LORD may avert the judgments which we justly deserve ; for our *friends*, our *relations*, our *benefactors*, and for our *enemies* ; for all that have desired our prayers, and for the whole mystical body of CHRIST : beseeching the Almighty God, the Creator, and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help, according to the necessities they labour under—for Thy sake, O Lord JESUS, to whom with the FATHER, and the HOLY GHOST, be all honour and glory, dominion and power, for ever and ever. Amen.

* “ We remember you in sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren.”—Macc. xii. 11.

A SHORT FORM OF DAILY PRAYER.

IN THE MORNING.

Before you do any thing else, you ought to be careful to consecrate the first fruits of the day, and the very beginning of your thoughts, unto the service of God.

As soon as you are awake, you may say :

Glory be to Thee, O LORD, for watching over me this night, and bringing me to enjoy the blessings of another day. LORD, lift Thou up the light of Thy countenance upon me.

When you get up.

I laid me down and slept, and rose up again, for the LORD sustained me : all love, all glory, be to Thee, O God.

As soon as you are dressed, kneel down, remembering you are in God's presence, and say reverently the following prayers, or such of them as your time will allow.

IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.

Our FATHER, who art in heaven, &c. . . Amen.
On Sundays and Holy Days, add the Collect for the Day.

I.

Most glorious and Eternal God, FATHER of mercy

and God of all comfort, I worship and adore Thee with the lowest humility of my soul and body, and give Thee all thanks and praise for Thy infinite and essential glories and perfections : and for the continual demonstration of Thy mercies upon me, upon all mine, and upon Thy Holy Catholic Church.

II.

I acknowledge, O God, that I have deserved the greatest of Thy wrath and indignation : and that if Thou hadst dealt with me according to my deserving, I had now at this instant been desperately bewailing my miseries in the sorrows and horrors of a sad eternity. But Thy mercy triumphing over Thy justice and my sins, Thou hast still continued to me life and time of repentance ; Thou hast opened to me the gates of grace and mercy, and perpetually called upon me to enter in, and to walk in the paths of a holy life, that I might glorify Thee and be glorified by Thee eternally.

III.

Behold, O God, for this Thy great and unspeakable goodness, for the preservation of me this night, and for all Thy other graces and blessings, I offer up my soul and body, all that I am, and all that I have, as a sacrifice to Thee and Thy service ; humbly begging of Thee to pardon all my sins, to defend me from all evil, to lead me into all good, and let my

portion be amongst Thy redeemed ones in the gathering together of Thy saints, in the kingdom of grace and glory.

IV.

Guide me, O LORD, in all the changes and varieties of the world, that in all things that shall happen, I may have an evenness and tranquillity of spirit, that my soul may be wholly resigned to Thy Divinest will and pleasure, never murmuring at Thy gentle chastisements and Fatherly correction, never waxing proud and insolent, though I feel a torrent of comforts and prosperous successes.

V.

Fix my thoughts, my hopes, and my desires upon heaven and heavenly things; teach me to despise the world, to repent me deeply for my sins; give me holy purposes of amendment, and Divine strength and assistance to perform faithfully whatsoever I shall intend piously. Enrich my understanding with an eternal treasure of Divine truths, that I may know Thy will, and Thou, who workest in us both to will and to do of Thy good pleasure, teach me to obey all Thy commandments, to believe all Thy revelations, and make me a partaker of all Thy gracious promises.

VI.

Teach me to watch over all my ways, that I may never be surprised by sudden temptations, or a

careless spirit, nor ever return to folly and vanity. Set a watch, O LORD, before my mouth, and keep Thou the door of my lips, that I offend not in my tongue, neither against piety nor charity. Teach me to think of nothing but Thee, and what is in order to Thy glory and service: to speak of nothing but Thee and Thy glories; and to do nothing but what becomes Thy servant, whom Thy infinite mercy, by the graces of the HOLY SPIRIT, hath sealed up to the day of redemption.

VII.

Let all my passions and affections be so mortified and brought under the dominion of grace that I may never, by deliberation and purpose, nor yet by levity, rashness, or inconsideration, offend Thy Divine Majesty. Make me such as Thou wouldst have me to be; strengthen my faith, confirm my hope, and give me a daily increase of charity, that this day and ever, I may serve Thee according to all my opportunities and capacities, growing from grace to grace, till at last by Thy mercies I shall receive the consummation and perfection of grace, even the glories of Thy kingdom, in the full fruition of the face and excellences of GOD the FATHER, the SON, and the HOLY GHOST, to whom be glory and praise, honour and adoration, given by all angels, and all men, and all creatures, now and to all eternity. Amen.

Now in all tribulation and anguish of spirit, in all

dangers of soul and body, in prosperity and adversity, in the hour of death and in the day of judgment, holy and most blessed Saviour JESUS, have mercy upon me, save me, and deliver me and all faithful people. Amen.

Between this and noon the public prayers are usually said, to which all devout persons, who can command the time, will go.

AT NOON,

Or at any time of the day, you may retire to your closet, and say:

IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.

OUR FATHER, who art in heaven, &c. . . . Amen.

I.

O Eternal God, merciful and gracious, vouchsafe Thy favour and Thy blessing to Thy servant; let the love of Thy mercies and the dread and fear of Thy Majesty make me careful and inquisitive to search Thy will, and diligently to perform it, and to persevere in the practices of a holy life, even till the last of my days.

II.

Keep me, O LORD, for I am Thine by creation; guide me, for I am Thine by purchase; Thou hast redeemed me by the Blood of Thy SON, and loved me with the love of a father, for I am Thy child by

adoption and grace : let Thy mercy pardon my sins, Thy providence secure me from the punishments and evils I have deserved, and Thy care watch over me, that I may never any more offend Thee : make me in malice to be a child ; but in understanding, piety, and the fear of God, let me be a perfect man in CHRIST, innocent and prudent, readily furnished and instructed to every good work.

III.

Keep me, O LORD, from the destroying angel, and from the wrath of God ; let Thy anger never rise against me, but Thy rod gently correct my follies, and guide me in Thy ways, and Thy staff support me in all sufferings and changes. Preserve me from fracture of bones, from infectious, and severe sicknesses ; from great changes of fortune and sudden surprise ; keep all my senses entire until the day of my death, and let my death be neither sudden, untimely, nor unprovided ; let it be after the common manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of Thy great and miraculous mercy.

IV.

Let no riches make me ever forget myself, let no poverty ever make me to forget Thee : let no hope or fear, no pleasure or pain, no accident without, no weakness within, hinder or discompose my duty, or

turn me from the ways of Thy commandments. O let Thy SPIRIT dwell with me for ever, and make my soul just and charitable, full of honesty, full of religion, resolute and constant in holy purposes, but inflexible to evil. Make me humble and obedient, peaceable and pious: let me never envy any man's good, nor deserve to be despised myself: and if I be, teach me to bear it with meekness and charity.

V.

Give me a tender conscience, a conversation discreet and affable, modest and patient, liberal and obliging; a body chaste and healthful; competency of living according to my condition, contentedness in all estates, a resigned will, and mortified affections: that I may be as Thou wouldst have me, and my portion may be in the lot of the righteous, in the brightness of Thy countenance, and the glories of Eternity. Amen.

Holy is our God. Holy is the ALMIGHTY. Holy is the IMMORTAL. Holy, Holy, Holy, LORD God of Sabaoth, have mercy upon me.

IN THE EVENING.

First examine yourself by this or some other form; then kneel down and say the prayers that follow:

SELF-EXAMINATION.

Did I examine myself carefully and strictly last night?

Did I then give way to sleepiness or inattention at my evening prayers?

If awake during the night, did I lift up my heart to God in prayer?

Were my first thoughts, on waking, of God?

Did I hurry over my morning prayers? Was I inattentive when saying them?

Did I neglect to pray during the course of the day?

Have I let pass any opportunity of worshipping God in His own holy House? And when in Church, did I really strive to join in the service with my whole understanding and spirit?

Have I neglected to read the Holy Scriptures this day? Have I read them carelessly and inattentively? or with a view to questions and disputes rather than to godliness?

Have I been absent from family prayers without necessity? or have I been inattentive when present at them?

Have I at all my meals thanked God, either secretly or openly, for the good things He hath given me?

Have I carefully kept myself from the use of profane or wicked words? or from talking lightly of sacred things?

Have I on all occasions during this day been respectful *to my parents? to my master and mistress? to my minister?* and to all those set over me by God?

Have I been unkind or uncivil to any one? Have I given way to anger? or tried to provoke others by jeering language, or vexing behaviour?

Have I kept myself pure from all uncleanness, in act, word, and thought?

Have I at any time to-day eaten or drunk more than was fit for me? more than is consistent with Christian soberness and self-denial?

Have I wronged any one? or have I been backward in paying my debts?

Have I been idle at my work?

Have I said any thing untrue? or spoken uncharitably of any one?

Have I given way to covetous or envious thoughts, or to any kind of discontent?

Have I suffered myself to be anxious for the morrow?

To be added on Sundays.

Have I dishonoured this holy day, by spending any part of it in mere idleness? or in unnecessary work? or in worldly thoughts and conversation?

Have I turned my back on the Holy Communion, without reasonable cause? or have I reason to fear that I have eaten that Bread and drunk that Cup unworthily?

Have I devoted a due portion of the day to the devout study of God's Holy Word? and to earnest meditation on our LORD's love for us, and on the

joys prepared for us, if we abide in Him unto the end ?

On Saints' Days.

Have I tried to meditate upon that particular pattern of holy living which God's Church has this day set before me ?

IN THE NAME OF THE FATHER, AND OF THE SON,
AND OF THE HOLY GHOST. AMEN.

OUR FATHER, who art in heaven, &c. . . . Amen.

On all Sundays and Holy Days, add the Collect for the Day.

L

O Eternal GOD, great FATHER of men and angels, who hast established the heavens and the earth in a wonderful order, making day and night to succeed each other ; I make my humble address to Thy Divine Majesty, begging of Thee mercy and protection this night and ever. O LORD, pardon all my sins, my light and rash words, the vanity and impiety of my thoughts, my unjust and uncharitable actions, and whatsoever I have transgressed against Thee this day, or at any time before. Behold, O God, my soul is troubled in the remembrance of my sins, in the frailty and sinfulness of my flesh exposed to every temptation, and of itself not able to resist any. LORD God of mercy, I earnestly beg of Thee to give me a great portion of Thy grace, such as may be sufficient and effectual for the mortification of all

my sins, and vanities, and disorders : that as I have formerly served my own lust and unworthy desires, so now I may give myself wholly to Thy service, and the studies of a holy life.

II.

Blessed LORD, teach me frequently and sadly to remember my sins ; and be Thou pleased, for JESUS my Redeemer's sake, to remember them no more : let me never forget Thy mercies, and do Thou still remember to do me good. Teach me to walk always as in Thy presence ; ennoble my soul with great degrees of love to Thee, and fill my spirit with great fear, religion, and veneration of Thy holy Name and laws ; that it may become the great employment of my whole life to serve Thee, to advance Thy glory, to root out all the accursed habits of sin ; that in holiness of life, in humility, in charity, in chastity, and in all the ornaments of grace I may by patience wait for the coming of our LORD JESUS. Amen.

III.

Teach me, O LORD, to number my days, that I may apply my heart unto wisdom, ever to remember my last end, that I may not dare to sin against Thee. Let Thy holy angels be ever present with me, to keep me in all my ways from the malice and violence of the spirits of darkness, from evil company, and the occasions and opportunities of evil,

from perishing in popular judgments, from all the ways of sinful shame, from the hands of all mine enemies, from a sinful life, and from despair in the day of my death. Then, O blessed JESUS, shine gloriously upon me, let Thy mercies and the light of Thy countenance sustain me, in all my agonies, weaknesses, and temptations. Give me an opportunity of a prudent and spiritual guide, and of receiving the Holy Sacrament; and let Thy loving SPIRIT so guide me in the ways of peace and safety, that with the testimony of a good conscience, and the sense of Thy mercies and refreshment, I may depart this life in the unity of the Church, in the love of God, and a certain hope of salvation through JESUS CHRIST our LORD and most blessed SAVIOUR. Amen.

IV.

Into Thy hands, most blessed JESUS, I commend my soul and body, for Thou hast redeemed both with Thy most precious Blood. So bless and sanctify my sleep unto me, that it may be temperate, holy, and safe, a refreshment to my wearied body, to enable it so to serve my soul, that both may serve Thee with a never-failing duty. O let me never sleep in sin or death eternal, but give me a watchful and prudent spirit, that I may omit no opportunity of serving Thee; that whether I sleep or wake, live or die, I may be Thy servant and Thy

child ; that when the work of my life is done, I may rest in the bosom of my LORD, till by the voice of the archangel, the trump of GOD, I shall be awakened and called to sit down and feast in the eternal supper of the LAMB. Grant this, O LAMB of GOD, for the honour of Thy mercies, and the glory of Thy Name, O most merciful Saviour and Redeemer JESUS. Amen.

v.

Blessed be the GOD and Father of our LORD JESUS, who hath sent His angels, and kept me this day from the destruction that walketh at noon, and the arrow that flieth by day ; and hath given me His SPIRIT to restrain me from those evils to which my own weaknesses, and my evil habits, and my unquiet enemies, would easily betray me. Blessed and for ever hal-
lowed be Thy name for that never-ceasing shower of blessing by which I live, and am content and blessed, and provided for in all necessities, and set forward in my duty and way to heaven. Blessing, honour, glory, and power, be unto Him that sitteth upon the throne, and to the LAMB, for ever and ever. Amen.

Holy is our GOD. Holy is the ALMIGHTY. Holy is the IMMORTAL. Holy, Holy, Holy, LORD GOD of Sabaoth, have mercy upon me.

AN ACT OF INTERCESSION, OR PRAYER
FOR OTHERS:

To be added to your prayers either at morning, noon, or night, as shall be most convenient.

O God of infinite mercy, who hast compassion on all men, and relievest the necessities of all that call to Thee for help, hear the prayers of Thy servant, who is unworthy to ask any petition for himself, yet in humility and duty is bound to pray for others.

O let Thy mercy descend upon the whole Church; preserve her truth in peace, in unity and safety, in all storms, and against all temptations and enemies; that she, offering to Thy glory the never-ceasing sacrifice of praise and thanksgiving, may advance the honour of her LORD, and be filled with His SPIRIT, and partake of His glory.

Bless and preserve all Christian Rulers and Magistrates, giving them grace, to execute justice, and to maintain truth.

Illuminate all Bishops, Priests, and Deacons, especially those that are set to watch for my soul, with true knowledge and understanding of Thy Word; that both by their preaching and living they may set it forth and show it accordingly.

Bless, O LORD, Thy servants, my wife (or husband) my children, and god-children, with health of body and spirit. O let the hand of Thy blessing

be upon them night and day, support them in all necessities, comfort them in all their sorrows, and let them be Thy servants in all changes; and make them to dwell with Thee for ever in Thy favour, in the light of Thy countenance, and in Thy glory.

Let all my family and kindred, my neighbours and friends, receive the benefit of my prayers, and the blessings of God; the comforts and supports of Thy providence, and the sanctification of Thy SPIRIT.

Relieve and comfort all the persecuted and afflicted: speak peace to troubled consciences: strengthen the weak: confirm the strong: instruct the ignorant: deliver the oppressed from him that spoileth him, and relieve the needy that hath no helper: and bring us all by the waters of comfort and in the ways of righteousness to the kingdom of rest and glory; through JESUS CHRIST our LORD, to whom, with Thee, and the HOLY GHOST, be all honour and glory, world without end. Amen.

The Grace of our LORD JESUS CHRIST, and the Love of God, and the Fellowship of the HOLY GHOST, be with us all evermore. Amen.

When you lie down to rest.

I will lay me down in peace, and take my rest; for it is Thou, LORD, only, that makest me dwell in safety. O LORD, have mercy upon me now, and at the hour of death. Amen.

GRACE BEFORE MEALS.

Heavenly FATHER, send Thy blessing upon these provisions of Thy bounty, and upon us Thy unworthy servants, for CHRIST'S sake. *Amen.*

At going out, or coming in.

LORD, bless my going out, and my coming in, from this time forth for ever more. *Amen.*

In temptation and danger.

O God, make speed to save me: O LORD, make haste to help me.

When about to hear the Scriptures read.

O LORD, open Thou mine eyes, that I may see the wondrous things of Thy law.

Before reading the Holy Scriptures.

BLESSED LORD, Who hast caused all holy Scriptures to be written for our learning; Graht that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour JESUS CHRIST. *Amen.*

In Church, before Service.

Blessed LORD, let Thy HOLY SPIRIT accompany me, now that I am in Thy holy Church, making me serious and attentive, and raising my mind from the thoughts of this world to the consideration

of the next, that I may fervently join in the prayers and praises of Thy Church, and listen to my duty with an honest heart in order to practise it. O my God, let Thine eyes be open, and let Thine ear be attent, unto the prayer that is made in this place, for JESUS CHRIST's sake. Amen.

If there is time, add.

Be merciful, O LORD, to my brethren, who shall now join with me in prayer to Thee, and accept them of Thy great goodness. Be merciful, also, I beseech Thee, to those who, for just causes, are absent; be gracious unto them, as though they were present. Receive, O LORD, I beseech Thee, these prayers, which I offer up unto Thee in behalf of my brethren, and of myself a miserable sinner; for JESUS CHRIST's sake. Amen.

After Service.

Glory be to Thee, O LORD, for this opportunity of coming before Thee. Accept of our duty and service; pardon the imperfections of our prayers and praises; incline us not only to hear Thy Word, but to obey and profit by the same; give us what is needful for our souls and bodies, and keep us evermore under Thy protection, for JESUS CHRIST's sake, our blessed LORD and SAVIOUR. Amen.

COLLECTS FOR SEVERAL GRACES.

THE Prayer Book is itself an excellent manual of private devotion, and may be so used with great comfort and advantage.

FOR FAITH.

O blessed LORD, whom, without faith it is impossible to please; let Thy SPIRIT, I beseech Thee, work in me such a faith as may be acceptable in Thy sight, even such as may show itself by my works, that it may enable me to overcome the world, and conform me to the image of that CHRIST, on whom I believe; that so at the last I may receive the end of my faith, even the salvation of my soul, by the same JESUS CHRIST our LORD. Amen.

FOR HOPE.

O LORD, who art the hope of all the ends of the earth, let me never be destitute of a well-grounded hope, nor yet possessed with a vain presumption; suffer me not to think Thou wilt either be reconciled to my sins or reject my repentance; but give me, I beseech Thee, such a hope as may both encourage and enable me to purify myself, even as Thou art pure, that when Thou shalt appear, I may be made like unto Thee, in Thy eternal and glorious kingdom,

where, with the FATHER and the HOLY GHOST, Thou livest and reignest one God, world without end. Amen.

FOR THE LOVE OF GOD.

O God, who hast prepared for those who love Thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through JESUS CHRIST our LORD. Amen.

FOR CHARITY.

O LORD, who hast taught us that all our doings without charity are nothing worth; send Thy HOLY GHOST, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son JESUS CHRIST's sake. Amen.

FOR CHASTITY.

O holy and immaculate JESUS, who wast conceived in a Virgin's womb, and who dost still love to dwell in pure and virgin hearts; give me, I beseech Thee, the grace to keep my heart with all diligence, to withstand all temptations of the flesh, and with a pure and clean heart to follow Thee, the only God; even for Thine own merits' and mercies' sake. Amen.

FOR CONTENTEDNESS.

O God, Heavenly FATHER, who by Thy SON JESUS CHRIST, hast promised to all them that seek Thy kingdom and its righteousness, all things necessary to their bodily sustenance; let me always fully resign myself to Thy disposal, having no desires of my own, and learn me in whatsoever state I am, therewith to be content. Grant me grace to forsake all covetous desires, and inordinate love of riches, and so to pass through things temporal, that I finally lose not the things eternal; through JESUS CHRIST our LORD. Amen.

FOR CONTRITION.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through JESUS CHRIST our LORD. Amen.

FOR DEVOTION.

Most gracious LORD God, who hast not only permitted, but invited us miserable and needy creatures to present our petitions to Thee; grant that I may set a true value on this most valuable privilege, and take delight in approaching Thee. Give me a

heartly desire to pray, and such fixedness and attention of mind, as no wandering thoughts may interrupt, that I may no more incur the guilt of drawing near to Thee with my lips, when my heart is far from Thee, or have my prayers turned into sin: but may so ask, that I may receive; so seek, that I may find; so knock, that it may be opened unto me; that from praying to Thee here, I may be translated to the praising Thee eternally in Thy glory; through the merits and intercession of JESUS CHRIST our LORD. Amen.

FOR DILIGENCE.

O God, who hast commanded that no man should be idle, but that we should all work with our hands the thing that is good; grant that I may diligently do my duty in that station of life to which Thou hast been pleased to call me. Give me grace that I may improve all the talents Thou hast committed to my trust; and that no worldly business, no worldly pleasures, may ever divert me from the thoughts of the life to come; through JESUS CHRIST our LORD. Amen.

FOR THE FEAR OF GOD.

O most glorious God, who only art high and to be feared, put Thy Fear into my heart, that I may not sin against Thee, nor sacrilegiously profane any holy thing. O let me never so misplace my Fear as to be afraid of man, whose breath is in his nos

trils: but fill me, O LORD, with the Spirit of Thy holy Fear, which is the beginning of wisdom, and keep me in a constant conformity to Thy holy will, that I may, with fear and trembling, work out my own salvation, through JESUS CHRIST our LORD. Amen.

FOR HUMILITY.

Almighty God, who resisteth the proud, and giveth grace to the humble; mercifully grant that I may follow the example of the great Humility of Thy blessed SON, who did humble Himself to take upon Him our flesh, and to suffer death upon the cross: convince me that I am less than the least of all Thy mercies; that as I am vile in myself, so I may be vile in mine own eyes, and may therefore esteem every man better than myself. Grant this, O FATHER, for Thy SON JESUS CHRIST's sake. Amen.

FOR JUSTICE.

O Thou King of Righteousness, who hast commanded us to keep judgment, and do justice, be pleased by Thy grace to cleanse my heart and hands from all fraud and injustice. Grant that I may most strictly observe that sacred rule of doing unto all men, as I would they should do unto me; that I may hurt nobody by word or deed, but be true and just in all my dealings; that so, keeping innocence and taking heed unto the thing that is right, I may

have peace at the last, even peace with Thee, through JESUS CHRIST our LORD. Amen.

FOR MEEKNESS.

Almighty God, who hast given Thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; give me grace to learn of Him who was meek and lowly of heart, to put on bowels of Mercy, Meekness, and Long-suffering. Grant, I beseech Thee, that I may be so far from offering the least injury, that I may never return the greatest any otherwise than with prayers and kindness, that Thy peace may rule in my heart, and make it an acceptable habitation of Him, who is the Prince of Peace; to whom, with the FATHER and the HOLY GHOST, be all honour and glory, now, and forever. Amen.

FOR SINCERITY.

O holy LORD, who searchest the heart and triest the reins; try me, I beseech Thee, and seek the ground of my heart; purge it from all Hypocrisy and insincerity, and suffer not any accursed thing to lurk within me; give me truth in the inward parts, and purity of heart, that I may be prepared to see Thee in Thy kingdom, through JESUS CHRIST our LORD. Amen.

FOR TEMPERANCE.

Gracious LORD, who hast afforded us the use of Thy good creatures for the refreshment of our

bodies, and art the author and giver of all good things ; give me grace always to use this liberty with thankfulness and moderation, that my table may never be made a snare unto me. And grant that my pursuits may not be after the meat that perisheth, but after that which endureth to everlasting life ; that, hungering and thirsting after righteousness, I may be filled with Thy grace here, and Thy glory hereafter, through JESUS CHRIST, our LORD. Amen.

FOR THANKFULNESS.

Most gracious and bountiful LORD, who fillest all things living with good, and hast taught us that it is a joyful and pleasant thing to be thankful ; suffer me not, I beseech Thee, to lose my part in that Divine pleasure, but grant that as I daily receive blessings from Thee, so may I, daily from an affectionate and devout heart, offer up thanks to Thee ; let Thy mercies lead me to repentance, and give me grace to improve them all to the advancement of Thy glory, and the furtherance of my salvation, through JESUS CHRIST, our LORD. Amen.

FOR TRUST IN GOD.

O God, who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love ; grant, I pray Thee, that I may lean only upon the hope of Thy heavenly grace, and in

all my troubles put my whole Trust and Confidence in Thy mercy, casting all my care upon Thee, and being careful for nothing, but to keep Thy testimonies, and think upon Thy commandments, to do them. Grant this, O FATHER, for JESUS CHRIST'S sake. Amen.

FOR PERSEVERANCE.

O Eternal God, who seest my weakness, and knowest the number and strength of the temptations against which I have to struggle; leave me not to myself, but cover Thou my head in the day of battle, and in all spiritual combats make me more than conqueror through Him that loved me. O let no terrors or flatteries, either of the world, or my own flesh, ever draw me from my obedience to Thee; but grant that I may continue steadfast, unmoveable, always abounding in the work of the LORD; and, by patient continuance in well doing, seek, and at last obtain, glory, and honour, and immortality, and eternal life, through JESUS CHRIST our LORD. Amen.

THE LORD'S PRAYER PARAPHRASED.

WHEN we consider the time when Christians are taught to say this Prayer, we shall have reason to fear that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as when they first learned it. This will make a short and plain paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

Our Father, who art in heaven.

I beseech Thee, O heavenly FATHER, not for myself only, but for all Thy children, that we may all live worthy of the relation which we bear to Thee; *that we may not sin, knowing that we are accounted Thine*; nor wilfully offend so great, so good, so tender a Father. But that we may love *Thee*, and fear Thee, not as slaves, but as *children*; that we may put our whole trust in Thee, and depend upon Thine infinite power, wisdom, goodness, and promise, to take care of us; that we may leave it to Thee to choose what is best for us; and bear with patience and resignation all Thy fatherly corrections; and that we may serve Thee with comfort and pleasure

all our days, in hopes of the inheritance which Thou hast promised Thy obedient children.

Hallowed be Thy Name.

Thou art worthy, O LORD, to receive glory, and honour, and power; for Thou hast created all things, and all Thy works praise Thee. Fill our hearts, O God, with a zeal for Thy glory, that we may do Thee honour by leading holy lives, and by paying a great regard to every thing that belongs to Thee, Thy *Name*, Thy *day*, Thy *house*, Thine *ordinances*, and Thy *ministers*; and that others, seeing our good works, *may glorify our Father which is in heaven.*

Thy Kingdom come.

Enlarge Thy Kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms of JESUS CHRIST. Hasten the time which Thy Spirit hath foretold, *when all nations whom Thou hast made shall worship Thee, and glorify Thy Name.* Bless the good endeavours of those that strive to propagate the Gospel of Thy kingdom; and prepare the hearts of all men to receive it. May all such as own Thee for their King, become Thy faithful subjects. Vouchsafe to reign in our hearts, and subdue our wills entirely to Thine; and prepare us by Thy good Spirit for the kingdom of glory.

Thy Will be done on earth, as it is in heaven.

Dispose me, and all Thy children, O LORD and FATHER, to submit cheerfully to whatever Thy providence shall order for us. Hearken not to the corrupt desires of our hearts : but to the voice of Thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty, and a heart disposed to close with Thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to Thy holy will, that through Thy grace we may at last become perfect, as our heavenly pattern is.

Give us this day our daily Bread.

We look up unto, and depend upon Thee, O heavenly FATHER, for all the *necessaries* and *conveniences* of this present life. And may our bodily wants engage us to go daily to the throne of grace for the wants of our souls ! Let Thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition. Give us grace to impart to such as are in want of what Thou shalt give us more than our daily bread ; and, with all Thy other favours, give us, we beseech Thee, the blessing of a *thankful* and *contented mind*.

*And forgive us our Trespases as we forgive those
that trespass against us.*

Forgive us those sins, O heavenly FATHER, which

separate us from Thee: forgive us every day of our lives; for every day we stand in need of pardon: give me, and all Christians, a *forgiving temper*, that we may fulfil this condition of our pardon. Thou art good and merciful in forgiving us; grant that we may be so to others, remembering our own infirmities. *And may we all live in the same charitable temper in which we hope and desire to die.*

And lead us not into Temptation; but deliver us from Evil.

O GOD and FATHER, who hatest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one, the devil, to deal with us as he pleaseth; nor to ourselves, and to our own corrupt heart and lusts, lest we rashly run into temptation. Keep us out of the way of temptations, and, under the protection of Thy good SPIRIT: suffer us not to be surprised by them, nor tempted above what we are able to bear. Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

The whole creation is Thine, and under Thy government. Thine is the *power*: Thou canst do whatever we pray for. Thou canst cause Thy Name to

be sanctified in all the earth, and set up Thy kingdom in all the world, and in all our hearts. Thou canst cause *Thy will to be done on earth as it is in heaven*; and incline us all to submit to it. Thou canst give us all things needful both for our *souls* and for our *bodies*. Thou, and Thou alone, canst *forgive us our sins*, and dispose us to *forgive one another*. Thou canst secure us in the day of temptation, and deliver us from the power of the devil. To Thee, to Thee alone, be the glory to all eternity.

All Praise,

All Love,

All Glory be to Thee, O God.

